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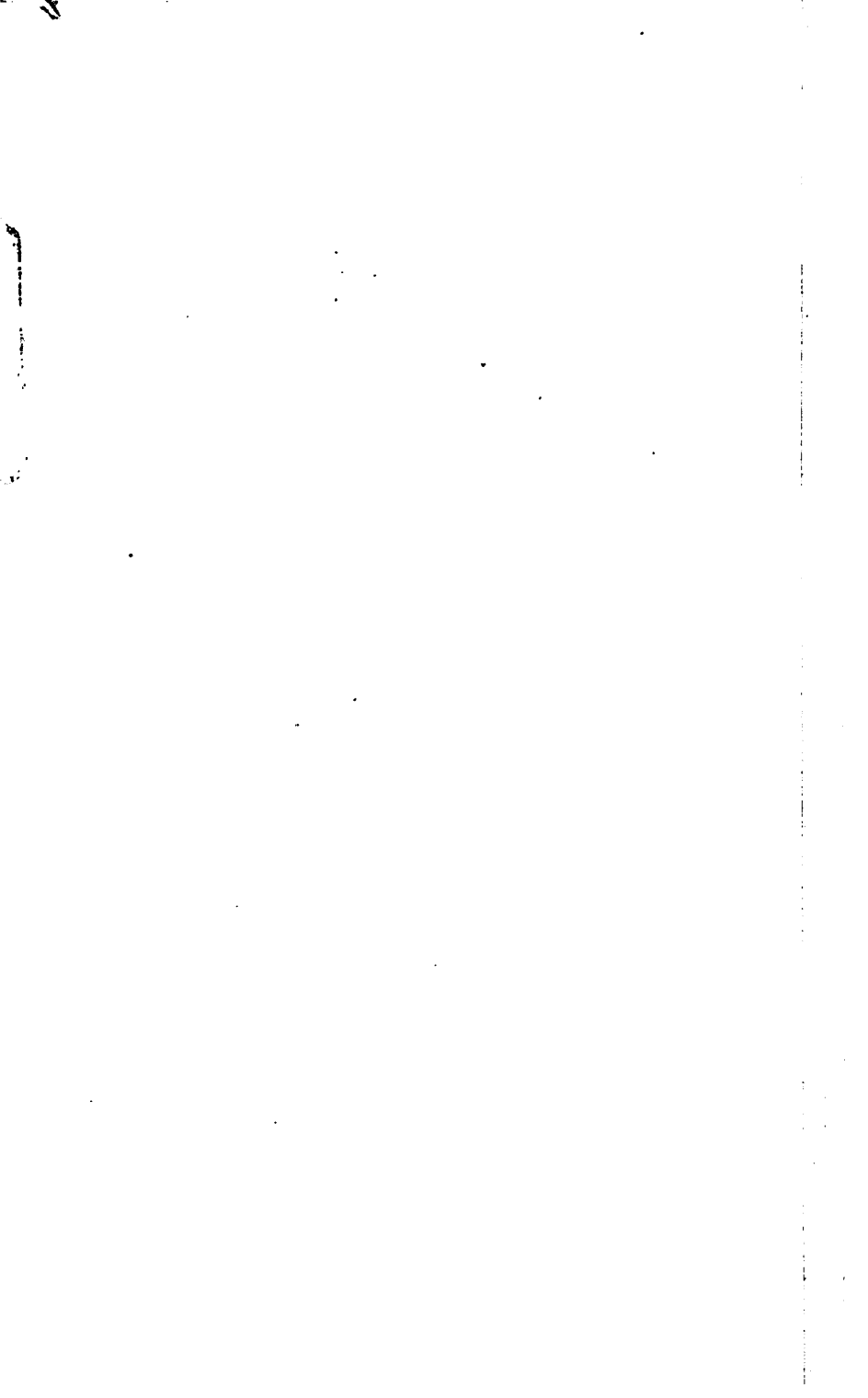
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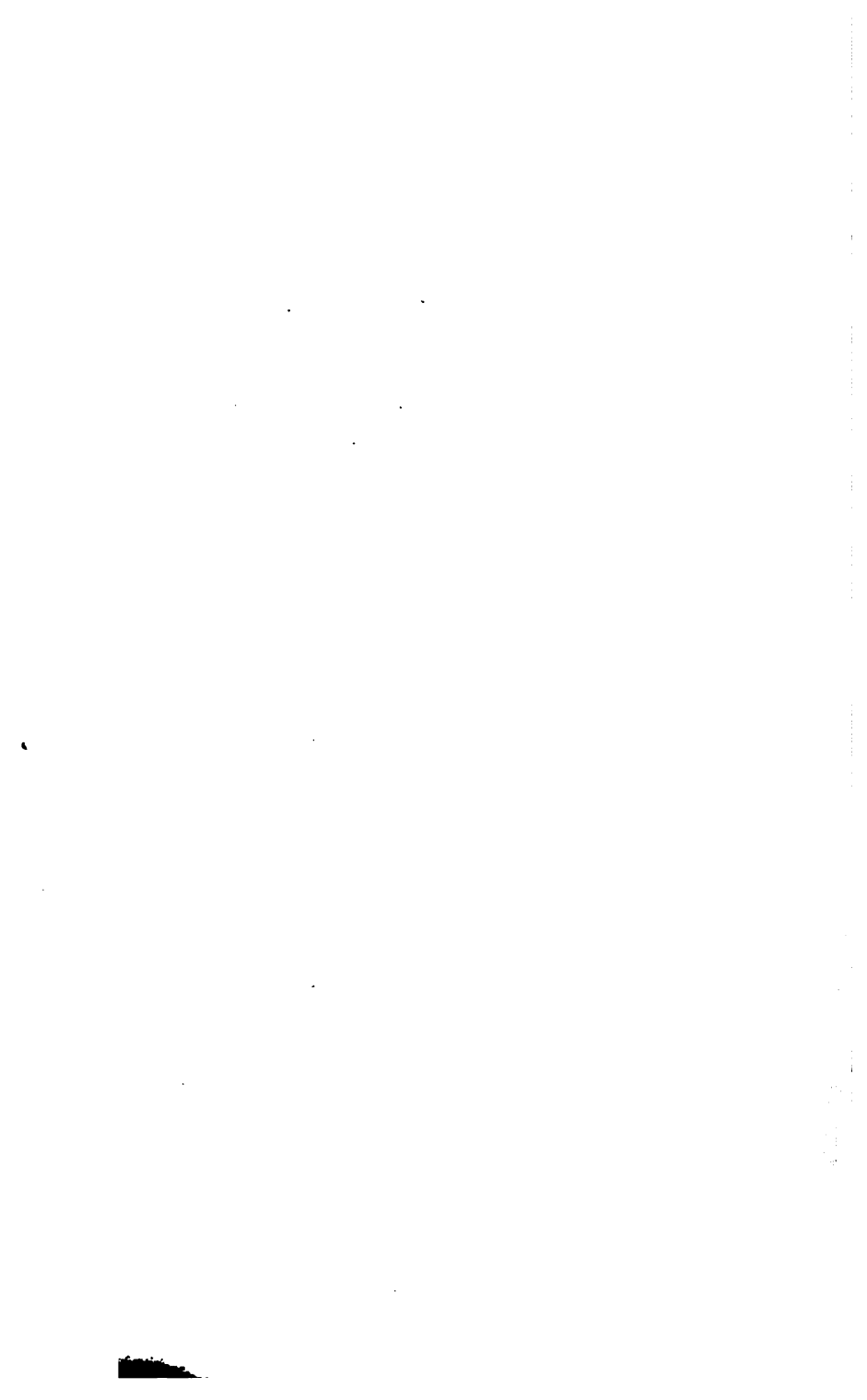
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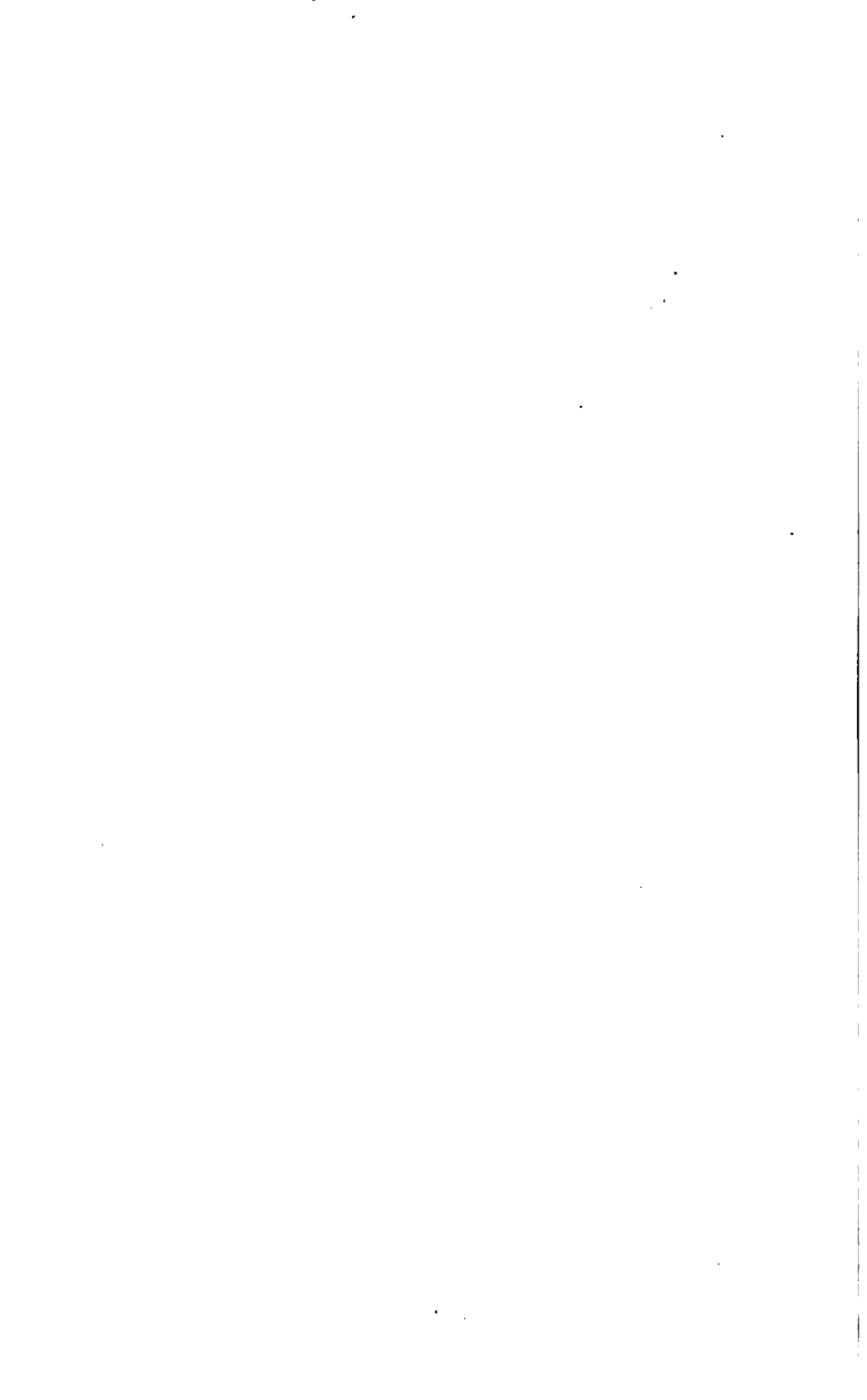


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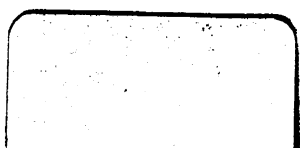






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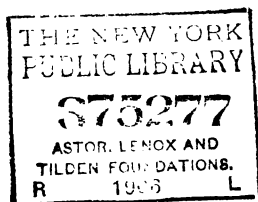
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THE BI-CENTENARY OF DODDRIDGE CHAPEL,
NORTHAMPTON.

A REPORT
OF THE
SERMONS, ADDRESSES, & SPEECHES
DELIVERED ON THE OCCASION OF THE
Bi-Centenary of Doddridge Chapel,
NORTHAMPTON,
SEPTEMBER 22nd, 23rd, 24th, 25th, and 26th, 1895.

With Portraits of the Chief Speakers.

SPECIALLY REVISED.

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—
1895.

MERCURY OFFICE.

CAMPION, TYPO.,
NORTHAMPTON.



The interest shown in the special services and meetings commemorating the Bi-centenary of Doddridge Chapel, Northampton, warranted the republication of the reports of the sermons and addresses in a more permanent and portable form than the pages of a newspaper. I have to thank the Editor of the "Northampton Mercury" and the "Northampton Daily Reporter" for the permission to reproduce the reports appearing in those journals. My thanks are due also to the various preachers and speakers for their kind revision of the reports. The portraits of the speakers have been reproduced from photographs by Mr. Henry Cooper, The Drapery, Northampton.

JOHN TAYLOR.

Northampton, October, 1895.



DODDRIDGE CHAPEL, NORTHAMPTON.

Bi-Centenary Services.

The celebration of the bi-centenary of Doddridge Congregational Church commenced on Sunday, September 22nd, 1895, when the chapel was re-opened after renovation. The special preacher for the day was Rev. J. Hirst Hollowell, of Rochdale. The vestibule of the chapel had been prettily decorated with a number of pot plants by Mr. Joseph Jeffery, one of the deacons, who had also placed a fine portrait of Doddridge in a prominent position. Inside the church, too, a few decorations had been made. A splendid oil portrait of Doddridge, the property of the Church, was hung over the back of the pulpit, which was decorated with ferns and cut flowers. Special hymns were used, most of them being compositions by Doddridge, but the collection included part of a hymn by the Rev. T. Shepard, M.A., who was pastor when the chapel was built, and a hymn by the Rev. John Hunt, his successor. Large congregations were present at both services, the chapel being almost uncomfortably crowded in the evening, owing to the fact that at Commercial-street and King-street Congregational Chapels the evening service was relinquished in order that an opportunity might be given to the congregations of those places to attend the special services at the parent chapel of the denomination in the town. The collections, which during the day amounted to £26 10s. 0d., were in aid of the Bi-Centenary Fund, which is to be devoted to the expenses of the renovation, and of the fund which is being raised to celebrate the occasion by the building of two new churches—one at St. James'-end and the other on the Kingsthorpe-road. For this, £8,500 is required.

SUNDAY MORNING.

There was a crowded congregation at the morning service, and as a voluntary the organist, Mr. W. Handel Hall, played the Allegretto from "Lobgesang" (Mendelssohn). The service was commenced with the singing of the "Gloria" from Mozart's "Twelfth Mass"

by the choir, which, slightly augmented for the special services, was conducted by Mr. H. L. Snedker. The hymns used were all of Dr. Doddridge's composition, and at the conclusion of the second lesson the Te Deum was sung. The sermon was based on Joshua iv., 21: "What mean these stones?" After explaining the circumstances under which the question was asked, Mr. Hollowell said that the same question might be put that day by the young people participating in those bi-centenary celebrations. For two hundred years that had been a house of prayer, and there never would have been a house of prayer there at all but for the principles of divine truth, and but for men who grasped those principles with their reason and who bowed down in their conscience to them. The spot might have been the field which it was, might have been overspread with cottages, might have been the site of an hotel. There was nothing to be said against such uses of a site; but it had been the site of a Congregational Church for two hundred years. A Congregational Church, to-day two hundred years old, represented a new force that entered into English history. Of course, he meant new as a breach with an order of things that went before. He did not mean new as a breach with the first Christian polity or the first Christian truth. They declared they were in no breach or schism with the originals of Christianity, they had separated from inventions and not from originals. Parliaments used to sit in Northampton, and there was a time when Parliaments were new. But liberty had been a very old thing in English history and the world's history, and the love of liberty was in Northampton before organised Nonconformity was. The people of Northampton had never taken very kindly to religious intolerance; they never submitted to the State regulation of their religious lives with that meekness which had characterised some parts of the country. Before 1662 there were some attempts at Nonconformist worship within its bounds, and persecution, when it came, was tempered by the love of the people of the town for religious tolerance. Before the Act of Uniformity had stung thousands of the most learned and spiritually minded clergymen of the Church of England with a sense of wrong and humiliation; before the Puritan preacher had stepped from the pulpit of St. Giles for conscience sake, leaving his emoluments behind him; while yet the villagers of Naseby, and Sibbertoft, and Theddingworth, and Lubenham were speaking of the rout of Charles and the pursuit of Cromwell as things of yesterday, there were small congregations gathering in Northamptonshire, and doubtless some obscure assemblies for prayer in Northampton. That Church began in a house, and there was many a parallel to that Church in the house. When the Act of Uniformity was passed, there were gatherings of people in barns as well as private houses in Northampton, for they dare not build a house of prayer. It was true that in 1672 there was a gleam of indulgence, but it was not the dawn of liberty—it was a spurious counterfeit, and not the real thing. Charles II., of very mixed memory, was pleased to permit preachers to apply to him for licences to preach in houses and barns, and the occupants of the houses had to apply for permission to hold the services in such houses and barns. They had read how 3,400 applications for licences were made, and how, in the little village of

Brafield-on-the-Green, humble though it be, the least among the villages of the valley of the Nene, a licence to preach in the house of one Stanley was applied for and obtained by no less a person than the immortal John Bunyan. The man who asked for the licence had since then outshone the king that granted it. Then there was John Marley's, or John Massey's, barn in Northampton. Who did not know of College-lane, and its rise? A place dear to many of them for its fellowship, for its pious zeal, for its care for the young, for its love of the heathen land. Dear to them, too, for its succession of noble preachers, of whom, though the greater part of them had fallen asleep, it was a joy to them to find one of the most honoured and beloved remaining up to this day. And that Church in which they were met drew its life from the noiseless springs of domestic worship. There were several houses licensed in the town, and by-and-bye the worshippers met together and became a stream that had flowed on in very noble volume during the two centuries, and was flowing on still. That Church was founded, opened, and consecrated by no secular authority, or sacerdotal hierarchy, but it was opened by the faith of God's simple people, outcast, as it were, from the State establishment; it was consecrated by the sanctities of the Divine presence, and set upon the one foundation against which nothing could prevail, the foundation of Jesus Christ himself. What meant those stones? They meant the triumph of religious liberty in England, they meant public acknowledgment of the wrong and the folly of the persecution of religious opinion. The organised states of the world had enough to do to keep their own hands clean, without trying to regulate the Church of Christ. He was glad that the bi-centenary was to be made fruitful in a movement of Church extension in the town, for it was high time that with the growth of the population their ancestral Nonconformity grew in the same proportion. Philip Doddridge committed the fearful offence of preaching in a barn at Kingsthorpe, for which he was quickly taken to task by the enlightened curate of that day, who informed him and the public that he was solely responsible for the spiritual condition of the parishioners. They knew how the rector directed the churchwardens of Northampton: "That as there was some fellow in the parish who taught a Grammar School they were to prevent (that is prosecute) the teacher unless he hold a proper licence from the Bishop." The terms of the citation had been made public by the local Press (the "Northampton Daily Reporter"), which had done great service to the appreciation of Nonconformist history by the publication of the citation. As they read the hateful verbiage, they almost felt that the ecclesiastical handcuffs were upon their own wrists as they were upon the wrists of the nation at the time. To-day they remembered that Doddridge refused to apply for a licence. He had God's licence, and would have no other. It was true the mob stoned his house, but none of those things moved him. What he did, he did not for Philip Doddridge, but for Northampton, for England, for the children of the later days. It was no mean period they were reviewing. The Church had lived through eight reigns, and while the members of it had been loyal to the successive sovereigns, they had been loyal above all to the King of Kings. Think of the good influences

which had gone forth from that Church in noble character, the children that had been trained, the liberality that had been called forth, the teaching of truth and duty from week to week, the brotherly love cherished between families and individuals, the souls that had been saved from death, the blessing the Church had been to the town, the help it had given to collegiate education, the help it had extended, like the sister Church in College-street, to the villages of the county, and the light it had sent to far off lands. That was the meaning of these stones. Had they not been raised a long succession of work and workers would have been impossible. They thought that day of the first pastor, who was in his office 22 years before the building of the sanctuary; of the men who succeeded him ere Doddridge became its pastor; and how in later years there came to it one who was pastor for 22 years, and had been there in residence for something like in all 35 years. He (Mr. Hollowell) spoke of him (Mr. Arnold) from personal knowledge — a man who, in the pulpit, in citizenship, in pastoral office, in scholarship, as a lover and helper of young men, and, above all, as honoured and loved for his ministry to them that could scarcely speak back to him their gratitude, though he sometimes taught them to do it; had always been a social and spiritual force in the town. How he ministered to the deaf mutes, and with what tenderness and success, not only Northampton but England knew. Nor must mention be omitted of John Oates and his four years' labour, or the present pastor, so devoted to the interests and traditions of that sacred spot. But those were not all the ministers they had had. It was the bi-centenary of the Church, and not the bi-centenary of the pulpit. Where would the ministers have been but for the people who called and sustained the minister? Drop those factors out of the two centuries, and they might as well drop out the ministers, who, but for them, would certainly be left as voices crying in the wilderness with none to hear them.—Whilst the collection was being taken, Mr. Hall played *Andante* in A, No. 3 (Batiste), and as the congregation left the church the "Inauguration March" (Scotson Clarke).

SUNDAY EVENING.

In the evening the chapel was crowded, every available nook and corner being filled, and seats placed in the aisles. Many went away unable to find room. Prior to the commencement of the service, Mr. Hall played the overture to "Saul" (Handel), and the choir sang "Thine, O Lord, is the greatness" (Kent). Mr. Hollowell took as his text the second Epistle of St. Peter, chapter 1, verse 15, "Moreover, I will endeavour after my decease that ye may be able to have these things always in remembrance"; and in his sermon dealt with the character, work, and genius of Doddridge. The bi-centenary, he said, carried them into the presence of one of those potent personalities whose decease had not interrupted their moral and spiritual influence. "He being dead yet speaketh," and his voice could never be silenced while character, and truth, and spirituality were valued upon earth. Philip Doddridge wrote and spoke and lived not simply for the present hour, but for the England that was to

be and the interests of the Christian Church in succeeding times. He was able, after his decease, to leave many precious things in their remembrance. Philip Doddridge was such a force in their hearts that they commanded them not to forget him. The place in which they were met breathed with reminiscences of his Christianity and life. The house, the vestry, the furniture, the very name given to some of the adjacent streets all made men think of him. They were often told that Nonconformity had done nothing for education, but Doddridge was trying to clothe and educate poor children in Northampton 70 years before there was ever a British and Foreign School Society or a National Society. He did his best with the materials and instruments at his command. Doddridge was fitted by his antecedents to appreciate liberty of conscience and contend for it. His father's father was one of the ejected two thousand, those glorious men of piety and learning the Church of England would not allow to remain within her borders, and on his mother's side he was also brought into sympathy with that great question, for his mother's father was a persecuted man. Doddridge was not the hero of a three volume novel, but of real life. He hesitated about coming to Northampton, and it was a little child that decided him. Sometimes Doddridge was criticised as an example of what was called "outside work." People said that he did too much work outside his church and pulpit. Doddridge did not think it was outside, or that he had gone outside the province of pastoral duty and his ministerial calling. When he promoted the County Infirmary of Northamptonshire, he did not believe he was outside. When he opened a school for teaching and clothing the poor children, he did not believe he was outside his ministerial duties. That school, and other schools like it in various parts of the country, influenced the mind of Robert Raikes to devise that wonderful construction the Sunday-school system. In the collegiate work he did in Sheep-street, as well as in the time when he was elsewhere, he certainly was not outside his proper sphere. Doddridge served God with all his mind and his sense of justice. He was not alone his people's pastor and his church's faithful shepherd, he was the apostle of culture, charity, and liberty. His care for his flock was never surpassed by any minister of any church, and his strong convictions were joined with great sweetness of spirit. He prided himself upon the unity between himself and the other ministers of Northampton. He (Mr. Hollowell) believed there was still in Northampton the same sweet odour of Christian brotherhood and unity. Doddridge was criticised by some people for having Whitfield in that pulpit and countenancing Methodism, but to-day Methodism was the largest Protestant community in the world. He was a prophet, and more than a prophet. He was the pioneer of foreign missions: Fifty years before any missionary society was founded, Baptist or Independent, he projected missions to the heathen, and raised funds in that church with that view. He was a great scholar of his day, and few ministers of any church in our day were so wise, so versatile, so laborious, so gifted, as was Doddridge; but he put his scholarship in the right place. No man had a more loving and tender heart than Doddridge, who

could not have written the hymns he did had he not possessed the charity which hopeth all things, believeth all things, endureth all things, and never faileth. In "The Rise and Progress of Religion in the Soul," Doddridge wrote what was said to be the best book of the eighteenth century. In his hymns, Doddridge endeavoured so that they should have those things always in remembrance after his decease Watts created English hymnology, and they all knew the transcendant powers of Wesley as a hymn-writer. They had also to thank Doddridge for 400 hymns, amongst them some of the choicest in the English language. Mr. Hollowell quoted from the most famous of these, and concluded by appealing to the young to make the bi-centenary a time of religious decision.—While the collection was being taken, Mr. Hall played "The Better Land" (Cowen), and afterwards the choir sang "The Hallelujah Chorus." As the congregation left the Church Mr. Hall gave "The Church Festival March" (Stafford Trego).

MONDAY'S GREAT MEETING.

On Monday evening the most important of the series of meetings was held. It was prefaced by a tea in the Doddridge Schoolrooms, beautifully decorated for the occasion, the admirably served repast being attended by between 400 and 500 persons. Those who were kind enough to give trays comprised: Mrs. Cooper, Mrs. P. Perry, Mrs. J. Jeffery, Mrs. Facer, Mrs. Trenery, Mrs. Wilson, Mrs. McCrindle, Mrs. Robinson, Mrs. G. Higgins, Mrs. Latimer, Mrs. Pressland, Mrs. G. Jeffery, Mrs. H. Marshall, Mrs. J. Higgins, Mrs. W. Marshall, Mrs. Jones, Mrs. Mayger, Mrs. H. Cooper, Mrs. T. D. Taylor, Miss Jackson, Miss Evans, Mrs. Harrison, Mrs. Gross, Mrs. White, Mrs. E. Tye, Mrs. Pettitt, Mrs. Parker, Mrs. Chapman, Mrs. Fox, Mrs. A. Marlow, Mrs. Kightley, Mrs. W. Chapman, Mrs. Pitts, Mrs. Forsyth, Mrs. Nicholls, Mrs. Parsons, Mrs. Lister, Mrs. Adams, Mrs. Barringer, Mrs. Ellard, Mrs. Ireland, Mrs. Green, Mrs. Adams, Mrs. Flint, Mrs. Flack, Mrs. Mills, Mrs. Howe, Mrs. Tysoe, Miss Tysoe, Mrs. Elliott, Mrs. Westbury, Mrs. F. Trenery, Mrs. Ward, Mrs. Timson, Mrs. S. Wilson, Mrs. Lack, Miss Cooke, Mrs. Archer, Miss Taylor, Mrs. Goodman, Mrs. E. Trenery, Mr. Bass, Mr. Hanson, Mr. Adams, Mrs. Simms, Mrs. Fitness, Mrs. Marlow, Mrs. W. Pitts, Mrs. Still, Mrs. Webb, Mrs. Ward, Mrs. Church, Mrs. York, Mrs. Smith, sen., Mrs. Smith, jun., Mrs. Wills, Mrs. Wilson, Mrs. Cotton, Miss Hanson, Mr. Williamson, Mr. Durrant, Mrs. Clarke, Mrs. Hardwick, Mrs. Swallow, Mrs. Kennard, Mrs. J. P. Robinson, Mrs. Edwards, Mrs. Leach, Mrs. T. Lewis, Mrs. E. Lewis, Mrs. Whitford, Mrs. Charles Chapman, Mrs. Tye, Mrs. J. Harrison, Mrs. Thompson, Miss Penn, Mrs. John Pettitt, Mrs. Skemp-ton, and Mrs. Tiplestone.

The public meeting was announced to commence at half-past six o'clock, but long before that time the chapel was full, and when it did commence—a little after the advertised time—it was crowded. The special hymns were again used, but this time the selections were entirely those of the composition of Dr. Doddridge, and were sung to the good old tunes

of long years ago. Specially bound copies of the hymns used at all the services were presented by the Church Treasurer (Mr. J. Jeffery) to all the speakers at this meeting, and to the deacons of the Church. The chair was occupied by Mr. F. G. Adnitt, J.P., who was supported on the platform by the Rev. Dr. Pentecost (Marylebone, London), Rev. J. T. Brown, Rev. Thomas Arnold, Rev. J. J. Cooper, Rev. J. Hirst Hollowell (Rochdale), Rev. W. E. Coupland (Chairman of the County Congregational Association, Yardley Hastings), Rev. W. E. Morris (Market Harborough), Rev. A. C. Gill, Rev. H. J. L. Matson, Rev. T. C. Manton, Rev. C. S. Larkman, Rev. A. Morgan, Rev. H. Bradford, Rev. Spedding Hall (Creton), Rev. T. Edwards (Kilsby), Mr. T. G. Grundy (Bristol), Mr. J. H. Clarke (Market Harborough), Mr. J. Jeffery, Mr. G. Higgins, Mr. W. R. D. Adkins, and Mr. H. Wilson. Amongst the audience were also the Rev. G. Parkin, M.A., B.D., Rev. G. W. Robert, Rev. T. Iship, Rev. H. Wyatt, etc., etc.

A hymn having been sung, and prayer offered by the Rev J. J. Cooper, the Chairman thanked the minister, deacons, and members of the Church for the very great honour they had conferred upon him in asking him to preside at that great gathering. In his sermon the previous day the preacher (Rev. J. Hirst Hollowell) referred to some of the great names that were associated with the history of Doddridge Chapel, and the speaker had also thought of men much nearer our time, men like Pickering Perry, Jonathan Robinson, William Walker, William Adkins, William Bunting of King-street, and others. None knew the gap that was caused when they were called away so well as those who had to step into the breach and take up the work they loved. They felt that their lives and their work were still with them; their aims, principles, and ideals were still ennobling the lives of those who were left behind, and giving them the courage to go on with the work they so well carried on in the Free Churches of Northampton. (Applause.) They had before them the proof that men of like spirit, at all events at Doddridge, were not wanting to-day. He did not believe Doddridge ever had so good a staff of workers as at the present time. (Applause.) Having paid a tribute to the zeal and energy which Mr. Joseph Jeffery (applause) had put into the work for the celebration of the bi-centenary, the Chairman concluded by announcing that letters of apology for non-attendance had been received from Sir Philip Manfield, the Rev. T. Gasquoine (Bedford), Rev. H. C. Bassett (Gold-street), Rev. T. Ruston (Long Buckby), Rev. W. L. Lee (Kettering), Mr. N. P. Sharman, J.P., and Mr. W. Brown, J.P. (Wellingborough), Mr. W. O. Blott, Mr. J. Eady (Creton), Mr. J. Wilson (Northampton), Mr. S. A. Jeffery (London), Mr. E. F. Law (Northampton), and Mr. J. R. Wilkinson, C.C., J.P.

Mr. John Perry, the Secretary of the Bi-Centenary Committee, next presented his report. It stated that being keenly alive to the pressing need of more Congregational Chapels in this town (with its rapidly increasing population), and being in earnest sympathy with the Congregational Church Extension Society, founded by its energetic president, Mr. F. G.

Admitt, one of the first desires of the committee was to take advantage of their bi-centenary to further so excellent an object. Consequently the two first items which they placed on their bi-centenary programme were for the erection of two chapels, one at St. James'-end and the other at Kingsthorpe-road. It was also thought most fitting that at the bi-centenary of their old sanctuary, hallowed to them by the memories of Dr. Doddridge and many other excellent and devoted Christian men, they should put the old meeting house in thorough repair, and so renovate and adorn it as became a lasting monument of two centuries of earnest Christian work. The first scheme they had undertaken was the erection of a new Doddridge Memorial Chapel at St. James'-end. In this district the population had largely, and still is rapidly, increasing. For over 30 years a branch school and preaching station in connection with this Church had been established, and good work had been done. Although three enlargements had taken place, the accommodation was still painfully insufficient for the requirements of the district. The cause was self-supporting, and the pastor, the Rev. T. Neale, had for some time earnestly and successfully laboured amongst the people there. The urgency of the requirement was such that they had already approved plans and specifications, and instructed the architects to obtain tenders for the work. The site for the new chapel had been secured, and it was hoped shortly to commence building. The second scheme was the erection of a new chapel and schools at Primrose-hill. In this district, as at St. James'-end, there was a rapidly increasing population springing up, and the need for a good sized Congregational Chapel would soon be keenly felt. Here also there was a school and chapel, also used as a preaching station, a branch of Doddridge. Through the co-operation of the Northampton Congregational Church Extension Society, a site had been secured, and plans of a new chapel and schools been approved by the society, and they were hoping that their bi-centenary would be so successful that they might help them to such an extent that they might feel justified in a short time to commence building. Their third scheme, for the alteration, ventilating, heating, and improvement of Doddridge Chapel, was urgently necessary, and a fitting one in celebrating its bi-centenary. That they had already accomplished. Of course, for all this work a large sum of money was needed, and they had felt justified on this occasion for the first time in the history of their Church, in appealing to the great religious public outside our own town and county. Much had already been done, a great deal was still being done, and far more remained to be accomplished, but by the grace of God, which had never failed those who had worked in this old cause, they had faith that a few years would see their present desires realised, and Congregationalism placed in a more adequate position in the town. to carry on the work of Christ in their midst. (Applause.)

Rev. Thos. Arnold, who received an enthusiastic greeting, said that to see around them once more their old friends rejoicing with them, sympathising with them, and magnifying the grace and mercy of God vouchsafed to them as a Church, was exceed-

ingly gratifying. He wished to tender to the ministers, deacons, and members of their churches their heartfelt thanks for their presence there that evening, and for the manner in which on the previous evening they had closed two of their chapels in order that their congregations could go to Doddridge. (Applause.) He thought they were coming closer together and were feeling that their work was one, although it might be carried on by different assemblies. Thirty-five years had associated him with that place, eventful to the church, eventful to the nation, to the town, and to the neighbourhood. His memory ran back to the most prominent events, and he could gather up the principal parts of the history. Should they not unite hearts and souls that evening in magnifying the Lord their Saviour, not only that His Church lived and his presence was manifest in her, but that He was prospering her in the ways of righteousness. He thought one of the most prominent things and the thing most to be admired and sought after was the increase of the love of one another as Christian men and women. He believed the day would come when they were resolved to be separated no more by name or by distinction, but being one in heart and one in unity of the Spirit, to be one in all they could do for the glory of God. From what he had seen of life he had long since come to the conclusion that the great work of the Church of their Lord Jesus Christ was best done when she did it not only in love to Him but with love to one another. One thing he did wish to say that evening, and that was to urge them not to think too much of the men of bygone days, or of the labours of one church or another. Two hundred and thirty-two years had gone by since first their people drew together after that terrible Act of Expulsion, the Act of Uniformity; but was that the beginning, did that include all the history of that Church? God forbid that it should be the creature of to-day and not the creature of 1,900 years ago, founded only by the Lord Jesus Christ. (Applause.) Their church as one of the hundreds and thousands, was only one of the streams that rolled by the great Reformation in this country, originated as a Reformation by John Wycliffe. He was the first great English reformer; study his life, study his writings, and study his work, and we should find that he anticipated in doctrine and action very much of what we thought we were advanced in these days. (Applause.) The life of the early reformer was not burnt out by the fire or smitten out by the sword. What did the persecutions of the Church result in? It taught the Church her own strength. She leaned upon the ministry before that time; she thought that only ordained men were justified in administering the sacraments; but she found out that she had in herself all the elements of her continuity and of her growth. God taught her that it did not depend upon college education, or upon the hands of a presbyter or a bishop to qualify a man for the ministry, but that it depended upon the gifts of the Holy Spirit, of self-consecration, and the knowledge how to put the Gospel before the brethren. (Applause.) Wesley thought his church would never grow if separated from the Establishment. God taught him otherwise when he sent out preachers all over the land. The church learned to be self-supporting, for she could not look to the State or any other outward means of support.

(Applause.) Her own members, her own loving gifts to her ministers and her teachers would suffice and God would bless her. So that that day they did not celebrate merely the history of Doddridge Church; they were celebrating the history of the Protestant Church up to the present stage of the Reformation, and he asked them at such a stage whether they ought not to brace themselves up and become as their fathers were, the reformers of the age, and help on the great Reformation of the future, the spiritual Reformation—the growing up in Christ Jesus; and the last thing of all was the consecration of themselves, bodies, souls, and spirits, to God their Saviour. He rejoiced in the great advance they had made, and he trusted that the meeting that evening would be a fresh impulse in the right direction. (Loud applause.)

The Rev. Dr. Pentecost delivered a stirring address of an hour's duration. He thought, as in the days of Dr. Doddridge, that there were a good many Reformations needed in the Church of Christ to-day. They were renovating, and, he believed, about to add some extensions to their present historical edifice, and they were gathering money to build two other places of worship and work, for there was as much worship in work as there was in songs and prayers. (Applause.) He thought that about two-thirds of the professing Christian world of to-day were, as they imagined, going to heaven because of some faith in the statements of Christian doctrine, and they were managing it without doing any service on the way. The reformation they needed in England was from idleness to activity. (Hear, hear.) What they wanted was reformation back to the old primitive conception of discipleship, to work together and always to work with enthusiasm. They did not want the patronage of the State; they could get along better without it than with it (loud applause)—it was the greatest handicap the Church of England had to contend with. (Renewed applause.)

Mr. Perry Robinson, the treasurer to the Bi-Centenary Fund, then read his report. He said that for the renovation of the chapel and the erection of a new one at St. James'-end, with new Infant School-rooms, the sum of about £3,000 would be required. Towards that amount they had received promises totalling to just over £1,000 (applause), and of this, £180 had been given by friends in St. James'-end. (Renewed applause.) Other agencies were being employed, and by the end of the year they hoped the amount would be considerably increased. The promised donations varied from 6d. to £50. Concluding, Mr. Robinson made an earnest appeal for funds to enable the committee to carry out their scheme.

Rev. W. E. Coupland (the Chairman of the County Association) said that if the bi-centenary stirred them up to greater diligence in the Lord's work, it would not have been celebrated in vain. He had looked into the record of ministers who had laboured there and passed away, and he found that prior to the settlement of Mr. Arnold, sixteen, with assistance, had worked with more or less success in that place. (Applause.) He urged them, however humble their lot might be, to use their influence towards the furtherance of Christ's kingdom. (Applause.)

Rev. J. Hirst Hollowell, who was accorded a cordial reception, said that was a great occasion for their young people. It seemed to take them back to the river-head; they got to the top of the mountains, they felt the mountain air, and they saw the springs in which their liberties and strength had had their rise. Strike out the Nonconformist Churches of the last 250 years, and they had to strike out perhaps the most splendid pages from English history. (Applause.) There were two or three persons he would like to see there that evening who were not there. It would give a crowning completeness to the meeting if they could put one or two persons in the box who were not available now and could not put in an appearance. He would like to see there George Reynolds, Doctor of Laws, etc., etc., the man who took Philip Doddridge into the Consistory Court; also Thomas Band and Benjamin Chapman, the churchwardens who brought it about. (Applause and laughter.) Doddridge beat them off; they were forced to tolerate the preacher, but they did not want to tolerate the schoolmaster; but he forced them to tolerate him, both as preacher and as schoolmaster. (Applause.) The State Church of to-day was something like that; it would more easily forgive them preaching than it would teaching. (Hear, hear.) The eyes of the English people had been opened to a good many things, and he hoped they would soon be opened with regard to elementary education. (Applause.) At this moment, out of 20,000 day-schools subsidised by the State in England, there were 14,000 in which no Nonconformist could be a schoolmaster or a schoolmistress. Doddridge vindicated his right to be a schoolmaster, but we had 14,000 schools in England where the successors of Doddridge could not be schoolmasters or schoolmistresses. ("Shame!") These schools, moreover, got three millions and a half out of the taxes, and next session they were going to ask for millions more, but they were going to resist that. (Loud applause.) Proposals were made in 1870 worse than the proposals that would be made in 1896. In 1870 there was only a handful of men to stand up against them, but that handful of men proved stronger than both the Government and the Opposition, and he ventured to say that if the Nonconformists were in a minority in the House of Commons, they would be a minority that would write their names on the scroll of fame. (Applause.) They loved many of the Episcopalians, but they were not going to see the liberties of England put under the heel of Episcopacy. (Hear, hear.) If Nonconformity was to be in the future the power that God wished it to be, there must be nothing of the false shame about them. They must be proud to be Nonconformists, and make no apology for it. They had had ministers in Northampton of whom not only the town, but Christendom, had been proud. There never had been a town where Independents, Baptists, and other denominations had flowed together in the full volume of Christian sympathy better than here. (Applause.) They must have more of the Protestant Reformation, more of the mind and principles of Wycliff, brought into English religion and English institutions. (Applause.) It was said that Dissent was decaying. It had been decaying ever since the Apostle Paul, and it was more alive than ever it was.

(Applause.) The last thing sent out by Dissent in its decadence was the Salvation Army, and if anybody thought that was not a lively religious institution, let them live for a fortnight near where their brass band was performing. (Laughter.) Let them believe in God, in the simple truth of the Bible, and let them believe in themselves. They had had some knockdown blows, but they were not going to give in yet—they were never going to give in. (Applause.) They believed the future of Nonconformity would be more splendid than its most heroic past. (Loud applause.)

The Rev. J. T. Brown said that he was not so emptied of all sense at that hour and in such an atmosphere to make a speech. Still, there were two reasons in expressing with them in their glory of the past and desire for the future why it would not be out of place for him to say a few words. One was that from the earliest date down to the present time there had been a close and unbroken friendly connection between Castle Hill as it was named at first and College-street (applause), and that for a few years he had been a minister in the latter place. The other reason was that in regard to an acquaintance with this place and personal recollection of no small portion of their history, he far outshone all persons then present. In fact, he found that he was clothed with a kind of patriarchal dignity—a venerable elder come down from a bye-gone generation into the society of the later born. As to the ministers compared in this respect with himself, they were nowhere. There was only an elect few now living who could keep pace with him as he went back in distinct memory to the chapel and the people as they were in that distant time. The meeting would believe him when he said that he was not present at the opening of the chapel 200 years ago, and that to the best of his remembrance he had not shaken hands with nor seen the first minister. (Laughter.) But would he carry their faith with him when he further said that within three or four years he had been connected more or less with that chapel and people a third of those two centuries. This sounds strange, but, like many strange things, it is true. It is now just about 62 years ago that he preached there. (Applause.) It was early in his teens, and when he was in that happy state of self-confidence and supposed infallibility, natural to youth, which it takes years upon years, even down to old age, fully to grow out of. (Laughter.) But so it was, and as to how he preached he could not, if he would, describe, nor could he call in evidence those who heard, for all who were of an age to appreciate the mature wisdom and eloquence of the sermon (laughter) had gone "down into silence." Five of the later pastors he had known, and with four of them had lived and worked in unity of spirit and the cordiality of brotherly regard. (Applause.) Had there been time he should have spoken some word about dear, good Mr. Bennett and of his friendship with Mr. Arnold, which had been cemented by lengthened intercourse and remained unbroken to this day: and also referred to those who had since filled his vacated place. That evening he had been living in the days of "Auld Lang Syne," and among those so well-known and dear to him, who in quietness are now with "them that sleep." On such an occasion the old days spoke, the dead rose and visited us, especially some friends sacred and dear to one's heart, with whom one had taken sweet counsel

and walked to the house of God in company, were brought into fresh recognition—they were, but are with us no longer. “Your fathers, where are they?” “They are gone to the world of light”—just a few of us are left lingering here; but soon, it is yet a little while, to follow them into that dimness and silence into which they have gone before. But amid the changes and perishings there are some things that remain—the church lives; the work taken up by other hands goes on; children rise in place of their fathers; and right glad was he to have heard the voice of two such on this platform that night; and above all Christ, the fountain of life, the maker and inspirer of men, abides the same to-day as in the yesterday of our fathers. His mercy is everlasting and His truth endureth to all generations. And with all kind feelings to them as a church and to their minister his prayer was that He who can make good what He says may say: “Ye shall see greater things than these.” (Applause.)

Mr. J. H. Clark, Market Harborough, the President-elect of the County Congregational Association, read a resolution which was passed at the Sunday morning service of the Market Harborough Church. At the close of the morning service the previous day the congregation, he said, signified, by standing up in their places, their desire that the following message of congratulation should be conveyed to the friends at Doddridge Chapel, Northampton:

“We send hearty greetings on the occasion of the celebration of your bi-centenary, remembering how close are the bonds which unite the two churches. We thank God for His blessing on your works of faith and labours of love in the past. We rejoice in your prosperity to-day; and we earnestly implore that God’s richer benediction may rest upon you in the coming years.”

Mr. T. G. Grundy moved a vote of thanks to the Chairman for presiding, and to the speakers for their attendance, remarking that 70 years ago he sat in the gallery opposite and listened to the sermons of the Rev. John Horsey. (Loud applause.)

Mr. Joseph Jeffery seconded, and the motion was unanimously carried.

Mr. Adnitt replied, and the proceedings, after lasting over three hours, came to a conclusion with the singing of the Doxology.

TUESDAY’S SERMON.

The Rev. J. Ossian Davies, of Bournemouth, preached a special sermon on Tuesday evening. There was a very large congregation, the body of the chapel being filled to its utmost capacity, whilst the gallery was also occupied by a goodly number of visitors. There were on the platform beside Mr. Joseph Jeffery, who gave out the hymns, the Rev. J. J. Cooper, Rev. A. C. Gill, Rev. H. J. L. Matson, Rev. P. H. Smith, Rev. E. R. Gibbens, Rev. H. Bradford, and the Rev. A. Morgan. The lesson, read by Mr. Davies, was taken from I. Kings, xviii., and the text from Matthew xiii., 52: “Then

said He unto them, therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Of all the Christian centuries, remarked the preacher, the nineteenth was perhaps the most inquisitive. Old theories were re-constructed, old science was re-defined and re-written, old history was rectified and re-arranged, and religion itself was put into the crucible and carefully tested. Years ago, it was the custom to burn the men rather than the opinions, but now they were wise enough to burn the opinions and save the men, which was a decided step in advance. This spirit had been born at the Reformation, and they, Protestants and Nonconformists, should be the very last to anathematise it, especially when it was accompanied by the spirit of reverence. Not because there might not be a danger of becoming too latitudinarian, for if they carried the pendulum to one extreme, it would avenge itself by swinging back to the opposite extreme. Their safety lay not in reckless extremes, but somewhere between them. Re-statements of doctrines there must be, of course, because words and phrases so frequently changed in value and meaning. In changing the form, however, they must not sacrifice the essence; hatred of dogma must not lead to hatred of truth. They must not degenerate into a generation of cynics. Their best definitions were but approximations, and they must value them accordingly. It was a great mistake on the part of the dogmatist to oppose a progressive theology. Nothing was yet perfect in this imperfect world; they had not yet heard the ideal music, they had not yet read the ideal poem, they had not yet delivered the ideal sermon, and it was not delivered there that evening, and they had not yet framed the ideal creed. Truth was everlastingly the same, but their conceptions of it must ever change. To break away from the past, as if it were entirely worthless, was vandalism of the most dangerous type. The old supported and protected the new, and the new augmented and beautified the old. In the growth of their creeds the old and the new must go together, and they must gladly recognise this bond of continuity. Truth was older than all creeds, just as eloquence was older than grammar. They believed that there was a firm natural basis for some of their great spiritual doctrines, and if this was clearly established, they would then be able to look upon these precious doctrines not as the concoctions of clever ecclesiastics, but as sacred arks, freighted with Divine realities. They had first to study in this light the great doctrine of the Trinity. They could not solve this mighty problem, but the question for them to consider was whether there was any truth at the heart of the imperfect definitions given by the old theologians. Were they to cast away the Divine kernel with the coarse human husks that had grown around it? Heaven forbid. Was it too much to say that nature pointed to unity in variety. They met on every side with beautiful tri-unities. It was to him a striking fact that in the deepest thinkings of the human mind all through the ages there were great suggestions of a tri-unity. It was well to study the doctrine of "sin" in the same light. He frankly acknowledged that this doctrine had been

most imperfectly defined and repulsively preached by many, but was there not some truth at the heart of it? There was no denying the fact that man had received a wrong twist somewhere: he found it easier to fall than to rise. Without doubt there existed a great law of heredity by which moral as well as physical qualities were transmitted from parent to child. The foundation of one generation was laid in an antecedent generation. They might deny original sin and strike it out of their creeds, but they must face the stern fact of the law of heredity, which was only a new name, a scientific name, for an ancient doctrine. If they rejected the doctrine of sin they must also reject the doctrine of heredity, for they stood or fell together. The doctrine of "Regeneration" could be considered in the same light. Of course the materialist was obliged to assume that life, under favourable conditions, could emerge out of lifeless matter, but the thing had never been proved. It had been conclusively shown that dead matter placed in germless air could never yield life, so that the beautiful bubble of "spontaneous generation" was at once exploded. Life must proceed from antecedent life. It was not veneering or electroplating that was wanted, but revitalisation. One certain way of robbing the body of its rights was to rob the soul of its rights. They might improve a man's surroundings if they liked, but mere surroundings could not make men. They expected a great deal from legislation in these days, but what the law of England could not do, in that it was weak through the flesh, was the regeneration of man. Man could no more regenerate himself than he could create himself. The new man was the offspring of God, born from above. Something was introduced into human life which the human heart of itself was not competent to produce. The doctrine of regeneration, therefore, had a basis of fact in realms other than spiritual, and if their definitions were poor and imperfect they must not recklessly cast away the wheat with the chaff. It was always wise to discriminate. Consign the human husks to the crematorium as soon as they liked, but for truth's sake preserve the Divine kernel. Then again, they could study the doctrine of the "Atonement" in this light. He frankly confessed once more that some of the theories of the Atonement had been so miserably expressed that many had rejected the whole doctrine as a travesty of love. But the condemnatory verdict must not be pronounced too off-handedly, for the Cross was a far greater mystery to him without the atonement than with it. The question for them was, was there not a great truth at the core of these imperfect definitions? Had nature and history any light to flash into this awful profound? He really thought they had, for we met with vicarious sacrifices on every side. In the history of nations they met with this principle of vicarious suffering, and were they surprised to find this principle in the Gospel—Christ dying for humanity? In nature it was the lower life dying for the life of the higher, but in the Gospel there was a marvellous reversal of the order, the higher life dying for the lower life. Figuratively speaking, the Cross was scattered over all the fields of history; Christ crucified was the heart of the universe, and out of Him were the issues of life. In casting away the human husks do not let them cast away the Divine kernel. They would consider

the doctrine of "Future Retribution" in the same light. Once more he confessed that this doctrine had been badly handled by theologians, poets, and painters. For years a physical hell had been taught, with all its sulphureous accompaniments. Scriptural emblems had been literally interpreted with the most deplorable results. They saw the effect in Dante's "Inferno," and in some Roman Catholic pictures here and there. At last the outraged heart of man revolted against these blood-curdling descriptions, and thousands of humane persons were driven so far to the opposite extreme as to doubt the existence of any punishment at all. The pendulum had its revenge. But the great question was, Was punishment a theological dogma and nothing more, or was there not a grain of fact in it? The entire literature of the ancient world bore witness to the necessity of punishment. They could no more divorce sin and punishment than cause and effect. If they broke the law they would be broken by the law. The hand of Lady Macbeth would smell of blood, and rightly so. Their theories of future punishment might differ widely, and they did, but let them amid their differences emphasise the one solemn truth that sin was punished and not simply winked at. A man standing face to face with his own wickedness—that was hell. Truth was a synonym for God, and, like God, it would ultimately vanquish its foes, and chain them to its triumphal chariot. Religions might perish, but religion would abide; dogmas might fail, but truth would stand; gods might come and gods might go, but the living God would abide for ever. Amid the myriad changes on the restless sea of 19th century thought, there were four rocks of eternal granite—God, Christ, the Book, and Immortality. Cling to these ocean-pyramids with ever-increasing tenacity, and they would never sink in the storm.—A collection was then taken in aid of the Bi-centenary Fund.

WEDNESDAY'S MUSICAL SERVICE.

There was a large congregation at Doddridge Chapel on Wednesday evening, when, in continuation of the bi-centenary services, an enjoyable musical service was held. Mr. Joseph Jeffery (Church Treasurer) presided over a highly-appreciative audience.

Mr. Joseph Jeffery said: Ladies and gentlemen,—I am sure you will all agree with me that the re-opening service of this old Doddridge Chapel would have been incomplete without its service of praise. Why, the very name of Doddridge bespeaks praise. You have heard so much from this platform during the last few days of our great indebtedness to Dr. Doddridge for the noble example he has left behind; for the sublime hymns of praise he has composed—hymns sung not only by us as Nonconformists, but thought worthy to be sung by the Church universal, and, as we were reminded the other night, sung, too, in our fine old Westminster Abbey, of which we as Englishmen are so justly proud. So much has been said, and so eloquently said, of the history of this old chapel and of the earthly saint who ministered within its walls, long since gone to join the choir invisible, and whose portrait adorns our pulpit to-day—not put up there for us to worship, nor to please either the priest or the

bishop, but put there to show us and our children the portrait of the man who toiled and fought so bravely for the religious liberty which we as Nonconformists enjoy to-day. I have read somewhere that enthusiasm is the key note of success. We have had plenty of enthusiasm this week. Let us take care we also have plenty of success—real success. Don't let us run away with the idea that this means merely a newly-adorned sanctuary, a crowded chapel, a large choir, a fine new building, much as these are to be desired; but this is not the success which has made the name of Doddridge what it is with us to-day. But keeping a life like his before us, who fought in the face of tremendous difficulties, may we do our part in the future history of this church, for as we sing sometimes

There's a work for me and a work for you,
Something for each of us now to do.

Let us, then, be up and doing, determined to leave the world (and dear old Doddridge Chapel in particular) better than we found it. Ladies and gentlemen,—With so long a programme as we have before us, I will not detain you longer with any remarks of mine, but will at once call upon the choir to give us the chorus, "Gloria."

The programme was then proceeded with, and carried out in an exceptionally praiseworthy manner. A noticeable feature was the song "Lead, kindly Light," sung by Miss E. Garlick from a manuscript musical setting composed by the organist, Mr. W. H. Hall. Miss Garlick received a decided encore for her excellent rendition. The programme was as follows:—Chorus, "Gloria" from "Twelfth Mass" (Mozart), choir; song, "The Better Land" (Cowen), Miss L. Lewis; organ solo, "Grand offertoire in D Major" (Batiste), Mr. W. H. Hall; song, "The Hoity City" (S. Adams), Mr. H. L. Snedker; song, "The Angel of Light" (M. Piccolomini), Miss L. J. Richards; anthem, "The Radiant Morn" (Woodward), choir; song, "Lead, kindly light" (W. H. Hall), Miss E. Garlick (encored); song, "The Lost Chord" (Sullivan), Master Willie Snedker; chorus, "O Father, whose Almighty Power" (Handel), choir; organ solo, "Hymn of Nuns" (Lefébure Wely), Mr. W. H. Hall; song, "Emmanuel" (Paul Rodney), Miss L. J. Richards; trio, "When Jesus wills" (Pattison), Misses Ireland, Mead, and Lenton; chorus, "Hallelujah" (Handel), choir.—A collection was taken in aid of the Bi-Centenary Fund, and the most successful proceedings concluded with the Doxology.

THURSDAY'S YOUNG PEOPLE'S SERVICE.

On Thursday the Rev. J. J. Cooper presided at a young people's service, which was largely attended.

The Rev. Morley Wright (London) spoke on "One of God's Heroes," taking "Daniel" as his subject. He arranged his address in such a way that all might be helped to remember it as long as they should live. Taking the letters as suggestive of decisions, he indicated Daniel's devoutness, his habit of daily prayer and communion with God. He quoted from "Tom Brown's Schooldays," and related an incident in the life of John

Angel James, and urged young people to cultivate the spirit of prayer, and to guard the habit of prayer. The next characteristic worthy of notice was Daniel's abstinence. He would not defile his conscience; he would rather suffer than do it, and there was a very great deal in that. Young people were in the presence of peculiar and enticing temptations, and they must get fortified to withstand evil and resist its beginnings. Daniel's nobility was next indicated. He was upright, God-fearing, true at all costs. Let them beware of being like the jelly-fish or like Polonius in "Hamlet." This vacillation was pitiable and ruinous. The next thing was Daniel's influence. It was a noble ambition to seek so to live as to encourage and benefit others, and make the world brighter and better for having lived in it. Daniel's earnestness next deserved special mention. Let that be their characteristic, whatever their abilities, great or small. Let nothing tempt them to neglect their cultivation. Let them hold on, never relax their effort, "Try, try, try again." Finally, Daniel was a man of love. Loved of God, he loved God in return, and sought to do good to others for God's sake. Above all things, let girls and boys guard against going through the world caring only for themselves. Let them live in kindly, loving, generous deeds; remembering the words of their Lord and Master, "It is more blessed to give than to receive." Let them open wide their hearts to the life of God in Jesus Christ, then assuredly they would be among God's heroes. The benediction of Heaven would rest upon them in their journey through the world; they would live for others and for the Lord, and such life would lead to a blessed immortality. Instead of the fathers, God would take the children, and make them princes in all the earth.

Miss Hearn following with an excellent address, which she opened by telling the story of a minister's little daughter who went to hear her father preach. When they returned home the minister said to the child: "Well, Nellie, how did you like my sermon?" "Not at all" was the reply. "Why, what was the matter with it?" said the father. "Too much talk," answered the little maid. Miss Hearn said that after the fine meetings that had already been held that week, and after the eloquent addresses that had been delivered, the young people might feel they were having too much talk. All the same, she hoped they would endeavour to listen a little longer, as she had something she wished to say. She then referred to the great meeting of young people held in the City Temple in connection with the centenary of Foreign Missions, which she had attended the previous Saturday. One of the speakers was a returned missionary, who began his address by saying, "I speak to 50 years." He repeated the words three times, and seemed so filled with their force himself that for a few moments he could say no more. At first people wondered what he meant, but soon they understood. What he meant was that he was speaking to those who would live and work and influence the world for the next 50 years. Miss Hearn said she also was speaking to 50 years, and that the young people then before her would for the next 50 years be a great power for good or for evil in the place in which they lived. They were living in good times; the age was an age of great progress and improvement, but greater progress and more improvements were in store, and

those who were now young would have increased benefits. They must remember they had had a good ancestry; their forefathers had fought hard and long for the liberties they were now enjoying. What would they do with the legacies left them? and how would they spend the 50 years in front? It was truly said that the prosperity of a nation depended upon the character, conduct, and industry of the individuals of which it was composed. Each citizen should have the welfare of his country at heart, and it was only as each did his part and lived righteously that the country could maintain its position among the nations of the earth. Speaking of what could be done by individual effort, Miss Hearn told the story of a doctor who had lately died while still young. He had spent his strength in trying to preserve the lives of others, and when it was known that he had passed away there were many and great expressions of sorrow. His friends, desiring an epitaph to his memory, selected as most suitable the lines of Bonar—

"Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story,
We ourselves be remembered by what we have done."

Miss Hearn urged her hearers so to live that though their names might never be known or soon forgotten, the world would always be enriched by their good deeds. Next, the speaker dwelt upon the power of those who seem able to do least, and in illustration told of a lady, a personal acquaintance, who, entirely helpless in body, yet exerts a great influence for good in the place in which she lives. Utterly weak herself, she gives strength and courage to others. The patience and the sweetness with which she endures her affliction make her a marvel to those who know her, and people in all kinds of trouble come to her for help, knowing that her sympathy is sure. The little children all love her, and she is a queen in their eyes; while even the birds seem to know she is their friend, as they hover around her when she lies upon her wheeled couch in the sunshine. "Ladies of helpfulness" and "Knights of new chivalry" were titles Miss Hearn would have the young people merit, but in order to do this they must ever be on the side of Christ and of right. She pleaded earnestly with those who had not yet accepted Christ as their Saviour, to celebrate this bi-centenary of Doddridge by deciding for Him. All the address was listened to with close attention, but there was no other sound than the speaker's voice as she said, "Give yourself to Him to-night. When you go home I should like you to write down in a book or upon something that you will keep these words: 'He loved me and gave Himself for me,' and underneath, if you can: 'I love Thee. I give myself to Thee.' No joy could be like that which would come to them as the result of this consecration." In closing, Miss Hearn urged those who loved Christ, but had not yet publicly confessed Him, to lose no time in joining the Church. She said they would find this a great source of strength to them in their efforts to live Christian lives. Christ had instituted the communion service by that Last Supper with His disciples, and he had said: "If ye love me," not, "If you are perfect"; but, "If ye love me" "do this in remembrance of Me." Surely it was a

sight upon Christ not to remember Him in the way He asked. It was as if He said, "At least do this"; and that which we ought at least to do was that which would be of the greatest help and blessing to ourselves.

The Rev. G. Parkin said: It is of the utmost importance for young people to place before themselves a worthy aim in life. Such an aim will call forth their energies and save their life from being incomplete and disproportionate. Robert Burns said that his life lacked symmetry because he had not lived for a lofty purpose. Men live for the sake of acquiring wealth, or for enjoyment, or to be and to do good, and I wish to emphasise the last. If you live only for wealth or enjoyment your life will be a failure, but if you live to be and to do good, your life will give you satisfaction in your calm moments. Some are too long in placing this high aim before them. A fortnight ago, when at Far Cotton, a friend showed me an apple-tree in his garden covered with blossom. The sight was one of beauty, and yet it gave rise to a feeling of sadness. Blossom is right in May, but out of place in September. Let the days be ever so fine now, that blossom cannot give place to fruit. Some men are like that tree. They let old age come before they blossom with good desires, and then there is no time for such blossom to come to perfection in this life. I would much rather see an old man with good desires than without them, but it would have been better both for him and the world if he had only had them sooner, and been true to them. On no account allow September to come before you blossom. Resolve now to be good and to do good. I should also like you to cherish a lofty faith. The soul becomes strong by cherishing great truths, and there are none greater than those of God, Immortality, and Responsibility. You need such truths to test your own intuitions and to keep you right in your thoughts and feelings, as the mariner, though furnished with compass and charts, still finds it necessary to look at the sun by day and the moon and stars by night. It is the custom in some places to decry faith and to extol doubt, but doubt is no sign of greatness. Great men have doubted, but they were not great because of their doubt, but in spite of it. Doubt paralyses the soul and renders it incapable of action. The men who have blessed the world have been great believers. Columbus would never have gone in search of a new world if he had not believed in its existence; and Paul would never have brought the Gospel to Europe, and made it known in the great centres of population, if he had not believed in man's need of salvation and in Christ's ability to save him. You will be aided in working out this high aim by thinking of your forerunners, who, though dead, still speak to you. Doddridge is in that number. The men of his day who lived for wealth and enjoyment are forgotten, but he is remembered, and his memory calls us to high and holy efforts in the cause of God and of our fellow-men. Much has been said of him during these bi-centenary services, but not too much. His was a beautiful life, and it still has power to move men to goodness and to God. Think also of Jesus Christ, whose name you bear and whom you are trying to serve. Catch this spirit, and then, like Him, you will go about doing good.

Solos were rendered by Miss Bayley and Miss Bunting.

The proceedings concluded with a vote of thanks to the speakers, proposed by Mr. George Higgins, and seconded by Mr. H. Cooper. Mr. Higgins paid a graceful tribute to the influence of Miss Hearn's pen. He said that when he was a young man certain lines of hers had exercised much power upon him, and he believed that much of the success of his life was due to them. He repeated the lines, which are as follow:

God helping me I will succeed.
 Words short and stern and strong.
 But the heart within is true as steel,
 To wait and labour long.
 Firm feet, far-seeing eyes, quick hands,
 And the words have had their way;
 And obstacles are trampled down
 And the might of will has away.

The special bi-centenary services at Doddridge Chapel were continued on Sunday, September 29th, when there were again large congregations. The Rev. Thomas Arnold preached in the morning, and the Rev. J. J. Cooper (the present pastor) in the evening.

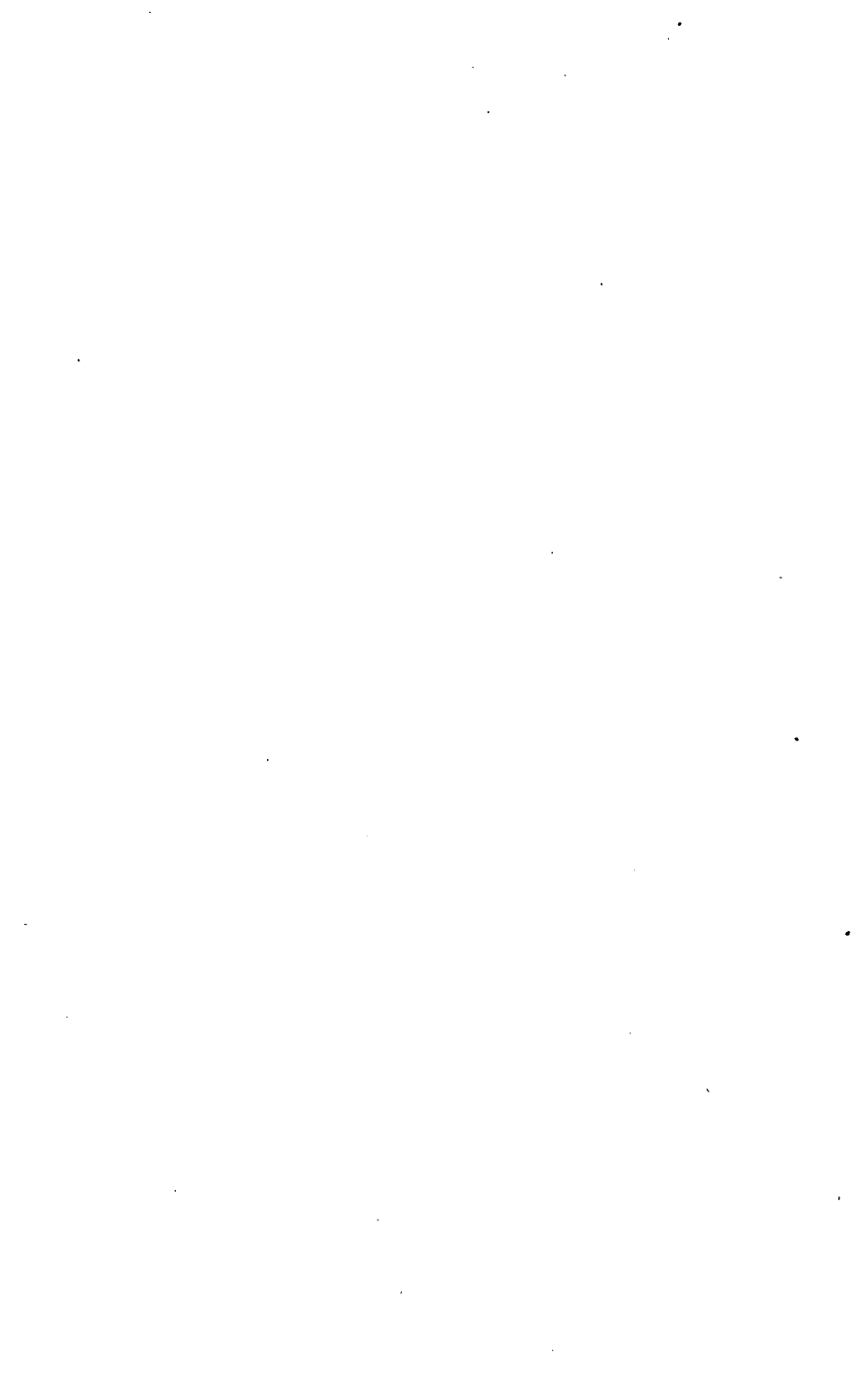


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NOTES
ON
THE HORN BOOK.

Northampton :
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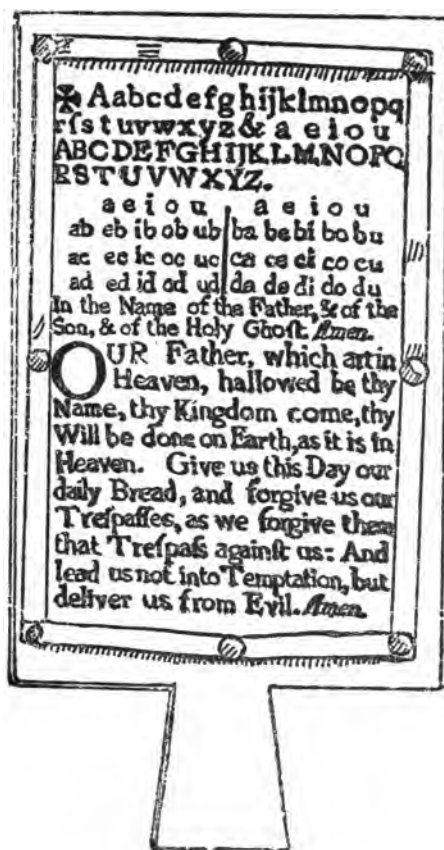


NOTES

ON

The Horn Book.

By C. A. M.



THE HORN BOOK
(Full Size).

[Reprinted from THE NORTHAMPTON HERALD of March 23rd
and 30th, 1901.]

Notes on the Horn Book.

Those early text-books, formerly used by children, and known by the name of "Horn Books," are interesting from many points of view, and a few notes on them may not be unacceptable.

These observations are mainly taken, by permission, from the interesting "History of the Horn Book," written by the late Mr. Andrew Tuer, F.S.A., the only book dealing with the matter.

This gentleman, in October, 1892, issued a number of post cards, curiosities in themselves, asking for information, and one of these cards I have. Some of the answers received were certainly amusing. Mr. Gladstone's reply to a request for information was most unexpected, but certainly to the point. He said that he knew nothing about the matter. Probably this would be the only subject as to which he would have returned such an answer. Another gentleman wrote to say, "I have hitherto thought that my horn book was the only one in existence, but now I find there are two—I have one and you have the other."

Mr. Tuer, however, in his book notes about a hundred and fifty examples, so they are not quite so scarce as the worthy gentleman thought. Nevertheless, at the Caxton Exhibition, held in 1877, only four horn books were shown; and a few years later, when the Worshipful Company of Horners held a loan exhibition, and special efforts were taken to get together a large number of these books, only eight were shown. So, in any case, they are sufficiently rare.

As long ago as 1809 horn books were collected, and one, in the possession of Dr. Wright, of Wakefield, was received by his mother with the following lines:—

"Madam, a man of my acquaintance
Was lately talking of the entrance
Into all learning, and the rules
Now used in our modern schools.
Says he, 'I think in future ages
A horn book will be to the sages
A curious thing to look upon;
I wish that you could get me one?'
I set about his will to do,
And, fortunately, I've got two,
The one of which I send to you.
Already obsolete they've grown;
Then fifty years hence when they're shown,
What will the learned in that day

About the horn books, Madam, say?
 When they're as rarely to be seen
 As farthings coined by Anne our Queen;
 So horn books place in your museum,
 That those who're yet unborn may see 'em.

Yours indefatigably,
 H.M."

Stockton-on-Tees,
 10th August, 1809."

After showing how horn books were collected, I may perhaps be allowed to give an anecdote of how they were sometimes lost.

One owner of horn books relates how he was bereft of them in the following extraordinary fashion:

"A collector called one day and coaxed me to show them. I told him that I would not sell, but immediately he got them in his hands he slipped them into the inside pocket of his coat, which he buttoned up, saying, 'You may bid good-bye to your horn books—put your own price on them!' And although I protested sharply, I have never seen them from that day to this. I tried to get them back, but it became evident that nothing short of assault and battery would help me. In despair I eventually consented to let him have them at a tremendous price, which I have ever since regretted doing."

As perhaps some persons may have hazy notions of what a horn book really is, how it is made, and whence it obtained its name, I will describe one.

A horn book proper is made of an oblong piece of oak, with a projection below for handle. The general size is about three inches by five inches, the wood being about a quarter of an inch thick, but in the cheaper ones the wood was very unevenly split. On the board is pasted the piece of printed paper. This is protected by a thin sheet of horn, which is secured by narrow strips of brass or latten round the edges, fastened by eight small iron nails. These nails always had a "rose head," which is a flattish head formed with four strokes of the hammer when it was manufactured. On the back the horn book is generally covered with leather, which is embossed with some design, and then turned over the edges under the horn. The designs at the back vary, sometimes the redoubtable St. George slaying the Dragon is represented, sometimes an equestrian portrait of King Charles, sometimes a bird or flower, and sometimes a conventional design. On the paper in front is generally printed the alphabet in small letters, the alphabet in large letters, the vowels, the diphthongs, and the Lord's Prayer. The small alphabet is generally preceded by a cross, and a capital A. Frequently before the Lord's Prayer there is the invocation:—

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Oak for a base seems to have been almost invariably used; though Mr. Tuer mentions one horn book made of mahogany, and another of cedar.

The earliest horn book in existence is in the collection of the late Hon. Granville Leveson-Gower, and was perhaps made in the middle of the sixteenth century. It is somewhat rough in workmanship and dilapidated in condition. The lettering is old English or black letter, and half the paper has been destroyed.

The horn, brass strips, and nails have entirely disappeared.

Only one or two other books of this century remain.

From about the end of the sixteenth century, what may be called the middle age horn books were introduced. The old English or black letters went out of fashion, and Roman type came into use.

Examples of these varieties are, of course, more common than the black letter patterns.

The later horn books made in the eighteenth and during the first few years of the nineteenth century were very similar in form to the middle age horn books. On the paper of these books was generally printed a narrow pattern, which was covered by the strips of brass, and was perhaps intended as a guide for placing them in position.

The horn books made during the first quarter of the last century had sadly degenerated. The oak base, the horn cover, the brass strips, and the rose-headed nails had all disappeared. Their place was taken by a stout piece of cardboard, covered on one side with embossed or coloured paper, and on the other by the printed sheet of letters. This was protected by a coat of dirty gray or brown varnish. The whole sold for one halfpenny.

On these cards the Lord's Prayer is frequently omitted, and only the small and large alphabets printed. The alphabets are always in an ornamental border, and the printer's name also generally appears.

Other horn books there were of a simpler and rougher construction for use in the village school. The oak boards of these were very unevenly split, the horn coarse, the brass strips of varying width, and the nails rough.

Again, other horn books there were of very superior make. Some of silver, the back being of beautiful filigree work, or of a solid plate engraved with a pattern; talc was used instead of horn as a covering, the silver edges being turned over the talc in front. Such a document was said to have been given by Queen Elizabeth to Chancellor Egerton, and it now belongs to Lord Egerton of Tatton.

Other educational devices were formed of horn or ivory, cut in the shape of a horn book. The alphabets, always in Roman type, were stamped on both sides; small letters on one side, and capitals on the other. Occasionally a bird or piece of foliage was introduced.

These pieces of horn or ivory are similar in shape to the horn books; and are quite as rare.

In the Northampton Museum there is a charming little bone horn book, which was found a short time ago in a house in Broad-street, Northampton.

This has the alphabet in capitals only on one side, the other being plain, the handle is slightly ornamented, and is pierced for the purpose of hanging it on a girdle.

There were also battledores. These were made of wood, and were shaped exactly like those used for playing the game of battledore and shuttlecock. The alphabet was frequently printed on a piece of paper by the local printer, and the piece of wood shaped by the neighbouring carpenter. Sometimes the letters were painted direct on to the wood with black paint,

These battledores were also made in the form of a card folded in three, with letters and syllables, and generally coarse woodcuts on both sides.

Not above ten printers in England produced these folded battledores, but amongst these was Joseph Toller, of Kettering, who printed a large number, four varieties.

The most uncommon form of horn book is cruciform in shape. This is indeed so uncommon that Mr. Tuer says he has never seen a genuine example. Undoubtedly, however, such horn books existed, as there are many references to them; and Mr. Tuer got on the line of two at Folkestone, which, however, unfortunately eluded him.

It will be noticed that a cross generally preceded the alphabet on a horn book; and from this is derived the term Christ's Cross Row, or more shortly Chris-Cross-Row; which phrase is frequently used by our old writers for the alphabet. Occasionally, however, the printer was "short of sorts," and had no cross handy, and then he used an ordinary paragraph mark.

It is interesting to note that at the commencement of the Nineteenth Century the cross at the beginning of the letters was discontinued; and the printers inserted a capital X. Thus the Saviour's Cross was transformed into St. Andrew's Cross.

The term Cris Cross was still used, but the meaning thereof had passed away; and neither teachers nor pupils know what the words symbolised.

The Christ Cross row is very frequently referred to by our old authors.

In "The Two Angry Women of Abington," written by Henry Porter in 1599, Mall Barnes appears at a window, in answer to a call from her brother, Philip Barnes, and says, "How now, who's there?" Philip replies, "'Tis I." She retorts, "'Tis I! Who I? I, quoth the dog, or what? A Christ Cross row I?" alluding to the letter I in the alphabet.

The Northampton horn book belongs to Mr. G. Nichols; it was found in the ceiling of his house in the Drapery, and by him lent to the Museum, where it now is.

It is of the usual type, but having undergone ordeal by fire and water, it has been much damaged. The horn covering and fastenings have partly disappeared and the device of St. George and the Dragon at the back is almost obliterated.

Ginger-bread was also used for the manufacture of horn books, which were first read and then eaten. William Hone humorously writes that:—

"Among my recollections of childish pleasures I have a vivid remembrance of an alphabet called the horn book, price one farthing, published by the gingerbread bakers and sold by all dealers in gingerbread in town and country. There was a superior edition, with a wider margin, handsomely gilt, price a half-penny. I formerly purchased for my own use several copies of different editions of this work, but have not preserved one. It was rather larger than the common horn book, and made of dark brown gingerbread."

The moulds were made of wood, in the form of short planks, about two inches thick, the designs being incised, of course in reverse. Long slabs of

brown ginger-bread were made, and after being impressed with the mould were baked, and then cut up. The making of the ginger-bread was looked on as a fine art; the ingredients had to be properly mixed, and the oven of a proper temperature, or the confection, when finished, was as tough as leather.

In the poetical works of the Rev. Samuel Bishop, published in 1796, there is the following reference to these documents:—

“ Some frivolous gentry of the present day,
In alphabetic buckles shine away,
But language needs not fashion's flimsy aid,
Its elemental base is deeper laid;
Your children living, and your grandsires dead,
Lov'd, while they thumb'd, and tasted as they read,
The Horn Book's best edition, Gingerbread.”

There is with the Northampton muniments a document, written about 1725 by a would-be benefactor to learning. This states that there were many free schools for the teaching of the Latin tongue, but that the writer could hear of none for teaching poor men's children the English tongue. He therefore proposed that the Magistrates of Northampton should get some ancient woman to teach twenty of the boys and girls of the poorest, and that he would allow the said ancient woman £4 a year. The following materials were to be provided:—

20 Horne Bookes	20 Bibles
20 Primers	20 Caterchises
20 Psalters	20 Writing Bookes

It does not, however, appear that anything came of this proposal.

The horn book is indigenous to England, and has never been common in other countries. It was, however, certainly used in Scotland, and though Scottish examples are very rare, there is one in the South Kensington Museum, which was printed at Glasgow in 1784.

The Pilgrim Fathers carried the horn book to America with them, and no doubt it was extensively used in that country by the early settlers. Diligent search throughout the country of America has resulted in the finding of one horn book, and one only; but this is exactly like the English pattern, with a figure of Charles II., at the back, and the printed paper and horn are secured by brass strips fastened by eight rose-headed nails.

The horn book does not ever seem to have been much used on the Continent. There was a large manufactory of these books in Holland, where they were made by the Dutch, almost entirely for the English market. Probably but few, however, remained abroad. Still, horn books must have been used in Holland, for they are shown in several of the paintings by Rembrandt, Claes Jansy Visscher, Jan Steen, Van Ostade, and Albert Durer. All these artists delighted in representing the minutest details of common life.

It appears to be quite impossible to date a horn book. Type which was used in the sixteenth century was also used in the eighteenth century. The same founts were, in many cases, used until they were quite worn out; and the embossed leather at the back of a horn book may be one or even two hundred years later than it seems to be, the blocks also having been used until they were worn out. Professor

Skeat said, when asked to date a horn book, "It is just one of those things which may be of almost any date from 1550 to 1800."

On the card issued by Mr. Tuer in 1892 the drawing of the horn book is purposely inaccurate, and unlike any horn book that was ever made.

The result, as no doubt Mr. Tuer anticipated, was that a number of horn books were immediately manufactured. These spuriousities followed the drawing exactly—the rounded angles of the wood, which was stained dark, the iron rimming and tacks, which were artificially rusted, horn replaced by gelatine, and the paper printed with letters of wrong shape, with the word "Amen" below the letters.

I cannot give you many anecdotes about horn book, for the simple reason that but few are recorded.

During a trial, however, in the last century the horn book figured. It was a case between Thomas Carman and the Stationers' Company, relating to a dispute in connection with sheet almanacks. The Judge asked Lord Erskine whether a printed sheet of paper like an almanack could be described as a book. Lord Erskine, who had come prepared, held up something in his hand, and, after a moment's pause, said impressively, "The common horn book, my Lord!"

Another anecdote is of a boy who was learning his letters from a horn book, and persistently refused to repeat A. When the master threatened to whip him, he whimpered "If I do I know you'll want me to say B."

A horn book, which was given to the late Dr. Croker, had a little history attached, in the form of an autobiography:—

"You ask me, my friend, for my history. The history of letters as of men presents, I fear, but a series of ingratitude from poor to rich, elected to electors, Wig to Tory, and dunces to their good old horn-book. I am old and squalid—too old to reap any benefit from Dr. Crook and his statistics. In my time there was plenty of wisdom and less learning—very much plodding—to be sure, nobody ever came back to simple I, to tell how much of profit; in short, people were always contented with what they knew, and that formed the grand secret of my reputation. . . . Well, well, I ought perhaps to be more modest, but I remember when I was a pretty intelligent-looking thing, and when my Mistress, Mrs. Jane Speedsure, bought me of the huckster (who every six months frequented our village of Sandford) and laid me on the bright little round table before she pronounced me fit for the young Squire. . . . I could fancy myself young again—and I see the ancient woman . . . surrounded by her table, her cat, her spinning wheel, and by twenty scholars, holding as they sit their horn-books close to their eyes. . . . When at twelve years old my young master was suddenly sent to a distant country to spread my fame, I fell into less worthy hands. . . . When my master returned he was changed in every look and movement! . . . I have neither heart nor spirits to tell how he talked of 'barbarous ignorance,' how ungratefully he recommended me to be burnt, and how he said that reform would at some future year reach us. . . .

Happy am I now to find myself under the protection of a friend to learning, and a friend also to the neglected

HORN BOOKS."

Mr. Tuer records two proverbs which a Cornish lady says she heard her mother quote.

One is—"A dame, a child, and a couple of horn books do not make a school." The other is: "He who keeps a small shop must be content to sell horn books."

There are not many pictorial representations of the horn book in old prints or pictures, but I will mention a few examples.

There is still extant a portrait of a little girl—Miss Campion—dated 1661. This little lady holds in her left hand a horn book on which is the entire alphabet, preceded by a cross pattee.

There is a rough engraving of "Dick Swift, thief-taker, teaching his son the Commandments." The father is pointing to the eighth Commandment, and with his forefinger wickedly blotting out the "not." The son, who is evidently profiting by the lesson, puts it into execution by stealing from his father's coat pocket, while with his other hand he holds a horn book.

Now for references to the subject of our paper in literature.

First, of course, one turns to the poet who wrote "not for a period, but for all time"—our countryman Shakespeare—who has something about everything. In "Love's Labours Lost" the facetious page, Moth, in speaking of the pedantic school-master Holofernes as being lettered, says:—

"Yes, yes; he teaches boys the horn book.

What is A B spelt backwards, with the horn on his head?"

Holofernes answers—

"Ba, pueritia, with a horn added."

Moth retorts—

"Ba, most silly sheep with a horn. You hear his learning."

The play upon words here seems to me very good. Horn books and primers were frequently called A.B.C. books, and the horn on the head of a sheep instead of over the letters is very quaint.

Curiously enough, this is the only time Shakespeare uses the word "horn book" in his plays.

A connection with this county comes through William Hornbye, of London, gent., who was educated at Peterborough Free School. This Hornbye in 1622 published a volume called "Hornbye's Horn Book," wherein he very fully describes and comments upon horn books.

Henry Peacham, in an amusing work called "The Worth of a Penny," published in 1664, sets out the many things which could be purchased for a penny. Amongst them:—"For a penny you may buy the hardest book in the world, and which at some time or other hath posed the greatest Clerks in the Land, viz., an horn book; the making up of which Book employeth above thirty trades."

In 1728 a Poem in Praise of the Horn Book was written by a gentleman in England, under a fit of the gout, as he calls himself. This was really Thomas

Tickell, who assisted Addison and Steele with the "Spectator." This poem commences:

"Hail, ancient Book, most venerable Code,
Learning's first Cradle and its last Abode!
The Huge unnumbered Volumes which we see,
By lazy Plagiaries are stol'n from thee.
Yet future Times to thy sufficient store
Shall ne'er presume to add one letter more."

The author then proceeds to describe minutely the horn book, and to deduce various reflections from its use.

William Shenstone, in his poem of "The School-mistress," written in 1736, says:

"Lo! now with State she utters the command,
Eftsoons the Urohins to their Tasks repair;
Their Books of Stature small they take in hand,
Which with pellucid horn secured are,
To save from Finger wet the Letters fair:
The work so quaint that on their backs is seen,
St. George's high Achievements does declare,
On which thilk Wight that has y-gazing been
Kens the forth-coming Rod, unpleasing sight, I ween."

Our own poet, John Clare, writing in 1827, speaks of the horn book as being used at that time, probably at Helpston, his native village.

"None but imprison'd children now
Are seen, where dames with angry brow
Threaten each younker to his seat,
Who, through the window, eyes the street;
Or from his horn book turns away,
To mourn for liberty and play."

That ubiquitous and delightful writer, William Hone, in 1832 purposed to write a tract about horn book, but he did not get much further than the title page. He, however, possessed a horn book, and described it; he also tried to obtain others, but with what success we are not told. Although Hone left amongst his papers many notes on this subject, he does not seem to have included any of them in his published works.

Dr. Kenneth Mackenzie in 1863 read some "Notes towards the History of the Horn Book," before the Society of Antiquaries. This paper was not printed with the Transactions of the Society, because Dr. Mackenzie had entered into an agreement with Mr. Tegg, the publisher, to write a work on the Horn Book, but this was never accomplished. Mr. Tuer, after some search, recovered this paper, and printed it in his book.

The life history of the horn book was probably as follows:

At some distant period, say during the fifteenth century, the system of teaching children their letters from alphabets written on pieces of paper, cardboard, or parchment was introduced. These alphabets would naturally soon be destroyed by contact with the grubby hands of children. So no doubt some scribe who was wearied by continually writing out the letters, hit upon the brilliant idea of placing the written card or paper on a piece of board and covering it with a sheet of transparent horn. The writing thus treated would last for a considerable time, and would educate many children.

In process of time the writing was re-placed by

printing, first in black letter, then in Roman type; still always covered by the protective horn.

So developed the common or school-room horn book, like Mr. Pickwick's warming pan, of immortal fame, a harmless and necessary article of furniture.

The history of the horn book is, to me, a pathetic one. It was invented, made by twos and threes, then by hundreds, and hundreds of thousands, and used by every school child in England. Then made by hundreds, then by dozens, and finally not made at all.

Almost all the copies remaining were destroyed as lumber, and now it is practically impossible to obtain a specimen of a horn book, which has not been noted. And all this within a period of about 250 years, say, from the middle of the fifteenth to the end of the eighteenth century.

It is almost like the rise and decline of a nation!

The history of horn books is a very good example of the aphorism that things which are produced in very large quantities are more likely to be entirely destroyed than those which are produced in very limited numbers.

In the sixteenth and seventeenth centuries an enormous number of horn books were made; indeed, one wholesale dealer stated that during the 60 years which preceded 1799, he and his predecessor had made several millions of these books. When it is remembered that every child had its horn book it will be seen that a very large number would be required. Yet now but a hundred and fifty examples of the horn book are known.

Indeed, I expect it would be more difficult to purchase a copy of the "Northampton Chronicle" or "Northampton Reporter" a year old, than a copy of some book or pamphlet of which only one or two hundred copies had been published one or two hundred years ago.

Pity it is that the old horn book has gone out of use. Surely it was a very picturesque and useful feature of old school life—picturesque when held in a boy's hand or dangling at a maiden's girdle; useful frequently to the Schoolmaster for application to the head of an obdurate scholar by way of punishment, and useful to the children as a battledore, or in mimic battle with their fellows.

I can fancy that a good deal of fun could be obtained out of a horn book; far more indeed than out of a grammar of the present day.

I certainly maintain that our ancestors, though they no doubt lived harder lives than we live now, had more genuine fun between whiles than we get at the present day.

C. A. M.



EXECUTIONS

In

NORTHAMPTON,

1277--1893.



Northampton :

THE DRYDEN PRESS: TAYLOR & SON, 9, COLLEGE STREET.

1900.



EXECUTIONS IN NORTHAMPTON.

A History of Death Penalties.

Always an important town, Northampton has probably at times been the scene of British, Roman, Danish, and Norman executions, but of these not the scrap of a record exists. There is no trace.

DOING JEWS TO DEATH.

The first execution of which any document takes cognisance is one of the most horrible and bloody in English history. There was a considerable colony of Jews in Northampton in early times; and they had then, as Jews are supposed to have now, a remarkable facility in making money. They have ever been money lenders in England. The Northampton Jews were the bankers of the district, and, owing to the vast amount of money they had lent, were practically owners of most of the property of the town. The time had come, not only when they should consider whether any more money could be lent on existing property, but when the nominal owners found it impossible, without borrowing more to pay the usury on what they had already obtained. In this dilemma craft came to the aid of the English rather than of the Jews. A horrible plot was got up, men got ready to perjure themselves, details were all carefully settled, and then it happened on Good Friday afternoon, in the year 1277, that the town rang with the story of a horrible crime that had never been committed. It was in everyone's mouth that the wicked, cursed Jews had that morning stolen a beautiful Christian boy, and in their horrid Passover rites, had crucified him, actually nailed him hand and foot to a wooden cross. There he would have died had not he been discovered and rescued. The whole town was in an uproar. Men and women were running everywhere demanding the accursed blood of the Jews. The poor Hebrews shut themselves up in their houses, only to be dragged out, beaten, scoffed, buffeted and spat upon. Then there came a trial: a perjured priest was the chief evidence against them. Fifty Jews were ordered for immediate execution; the remainder were banished instantaneously from the town—and, of course, were not allowed to take anything with them. The execution of these fifty wretched men was awful in the extreme. Each was tied to the tail of a horse, some by their heads, some by their heels, some by their hands, some by the middle. And then the fifty horses, great heavy animals like the dray horses of to-day, were whipped and goaded out of the town. They ran, and kicked, and reared, and trampled upon one another's human burdens; amid the piercing, heartrending cries of the wretched victims, and the exultation and delight of the thousands of spectators. Up and down the roadway they went, where York-road is now and below. When all were tired of this fun, the horses were stopped, and the fifty Jews, living and dead, were hung up on a row of trees, whose horrible fruit rocked and reeked in the air for months. The

morrow not only saw every Jew cleared out of Northampton, but what was more to the purpose and in accord with the designs of the aristocracy of the town, they had perforce left behind them all their property, which was shared by their executioners, who started life once more free from debt.

A CLAIMANT TO ROYALTY.

The next execution of historic importance at Northampton was that of a claimant to royalty, one John Poydras, or Poldres. He claimed to be the rightful king, alleging that he was the son of Edward I., and that the reigning monarch, Edward II., was no more than a changeling, and the son of a carter. Poldres said that the nurse changed him—the king's son—and substituted the reigning king, who was really a weakling for a Plantagenet. Poldres was believed to be the son of an Exeter tanner. He was brought to Northampton, where a Parliament assembled in July, 1317, to try his claims. He produced no evidence, and was condemned to death. He was hanged outside the borough, disembowelled, and quartered, as a warning to all other imposters. In the next century, after a battle at Edgecote, in Northamptonshire, in 1469, in which the Lancastrians defeated the troops of Edward IV., the visitors captured Earl Rivers (the Queen's father) and Sir John Woodville (the Queen's brother), at Grafton Regis. The two distinguished prisoners were brought on horseback to Northampton, where, probably on Market-square, they were publicly beheaded. Northampton just then was on the side of Warwick, the King Maker.

BURNT FOR HERESY,

In 1557 occurred the first recorded case of burning to death in Northampton. The victim was a Syresham shoemaker, John Kurde, by name, who, refusing to attend Holy Communion at the parish church, was sent to Northampton Castle, for denying the doctrine of Transubstantiation—the Romish doctrine that in the Eucharist the bread is changed into the substance of the body of Christ, and the wine into the substance of His blood. He was tried in All Saints' Church, and was there sentenced to death by William Brinsley, the Chancellor to the Bishop of Peterborough. Poor Kurde was led through the North Gate of the town, and was burned in the presence of thousands of people, at the "Stone Pits," Kingsthorpe. This was a sentence of death pronounced by "The Church, the Mother of us all." Full details of this martyrdom are given in Fox's "Book of Martyrs."

FIVE WITCHES HUNG.

In 1612 another frightful execution took place, that of four women and a man for witchcraft. These were Agnes Browne, an old woman of Guilsborough, and her daughter Joan Vaughan, "as gracious as the mother, and both of them as farre from grace as heaven from hell"; Arthur Bill, of Raunds; Hellen Jenkinson of Thrapston, and Mary Barber of Stanwick. They were all charged with bewitching human beings to death. "Being brought from the common gale of Northampton to Northampton Castle, where the Assizes are usually held" says a contemporary account, they were "found guilty and deserved death by the verdict of a credible Jury returned." Of old Mrs.

Browne and her daughter Vaughan, it is said "They were carried backe unto the Gaole, where they were never heard to pray, or to call upon God, but with bitter curses and execrations spent that little time they had to live, untill the day of their Execution, when never asking pardon for their offences, either of God, or the world, in their dangerous, and desperate resolution, dyed." The same pamphlet says of Master Bill, whose mother cut her throat "for feare of hanging," that when he heard the verdict of guilty against himself, "his countenance changed, and he cried out, that he had now found the Law to have a Power above Justice, for that it had condemned an innocent." The other two women likewise pleaded to the last that they were innocent, "so without any confession or contrition, like birds of a feather, they all held and hanged together for company, at Abington Gallows hard by Northampton, the two and twentieth day of July last past: Leaving behind them in prison many others tainted with the same corruption, who without much mercy and repentance are like to follow them in the same tract of Precedencie."

PRESSED TO DEATH.

A few years after this we have recorded in Freeman's History of Northampton the simple statement that in 1630 a malefactor was pressed to death in the New Pastures. The New Pastures is now partially occupied by Spencer-parade. Singularly enough Mr. C. A. Markham mentions nothing whatever about this execution in his valuable and exhaustive paper on "Ancient Punishments in Northamptonshire." It is the only case on record of this fearful punishment being carried out in Northampton. It was reserved for those who, being charged with felony, refused to plead. Blackstone, in his "Commentaries," describes the fearful punishment. It was that the prisoner should be

laid on his back on the bare floor, naked, unless where decency forbids; that there be placed upon his body as great a weight of iron as he could bear, and more; that he have no sustenance, save only, on the first day, three morsels of the worst bread; and on the second day, three draughts of standing water, that should be nearest to the prison door; and in this situation that this should be alternately his daily diet till he died, or, as anciently the judgment ran, till he answered.

We can only imagine the awful gruesomeness of this scene, and be grateful that the *peine forte et dure* is no longer allowable in England.

BY ROPE AND FIRE.

The following year the people of Northampton witnessed the execution of Mrs. Lucas, of Moulton, for poisoning her husband. Until 1820 the murder of a man by his wife, of a master by his servant, and of an ecclesiastic by an inferior, was *petit treason*, the punishment of which was regarded as more severe than for ordinary murder. If the culprit was a man, he was to be "drawn" to the place of execution, and there hanged; if a woman, she was to be drawn to the place of execution, and there burned. Mrs. Lucas's crime was *petit treason*, and she suffered accordingly. She was drawn on a wooden platform, trailed by a horse, to Hunsbury Hill, and there, tied to the stake, she

was burnt. Fourteen years later, when another woman was burnt for a like offence, the spectators were not taken so far. The execution took place "on the left-hand side of the road leading to Queen's Cross, near the pits"—between the river and Delapré Abbey. In the meantime, in 1636, there was a triple execution on the permanent gallows at Abington. Mr. John Barker, a woman relative, and a servant were all executed for the murder of an illegitimate child of the woman. In 1651 it is recorded "a knot of thieves broke into the town," and, like their descendants of the present day, they found themselves caught. One, Leonard Bland by name, "was executed on a new gallows made for him." It is to be hoped he appreciated the honour. In 1655 another husband-poisoner was executed. She was drawn on the sledge to Boughton Green, and there burnt on July 18th. It is probable that the executioner strangled her to insensibility before consigning her to the flames. The people were already getting more humane than the law. But whatever their humanity their credulity was rampant.

MORE WITCHES.

The year 1674 saw Ann Foster executed as a witch. She was an "old woman, who long had been observed muttering to her self," and was charged with bewitching "a whole flock of sheep," horses, and cattle, of Joseph Weeden, a "Rich and substantial Grazier" of Eastcote; and assisted by Satan, her Colleague "set his house and barns on fire." No sooner was she brought to Northampton Gaol "but the Keepers caused her to be Chained to a Post that was in the Gaol; but she had not been long so tied before she began to swell in all parts of her Body, that her Skin was ready to burst, which caused her to cry out in a most lamentable manner, insomuch that they were forced to Unchain her again, and to give her more Liberty that the Devil might come to suck her, the which he usually did, coming constantly about the dead time of the night in the likeness of a Rat, which at his coming, made a most lamentable and hideous noise which affrighted the people which did belong to the Gaol, which caused many to come and see her during her abode there, and several hath been with her when the Devil hath been coming to her, but could see nothing but things like Rats, and heard a most terrible noise." Found guilty she was ordered to be hanged. The pamphlet from which the above is quoted concludes: "After Sentence of Death was passed upon her, she mightily desired to be burned; but the Court would give no Ear to that, but that she should be hanged at the Common place of Execution, which accordingly was performed on *Saturday* last being the 22th of this Instant *August*." In 1705 two more witches were executed, one of the very latest, if not actually the latest but one instance, of conviction for witchcraft in England. It is generally supposed that the last execution for witchery in this country was in 1682, but this proves the contrary. The women, Elinor Shaw and Mary Phillips, "two notorious witches," were charged with "Bewitching and Tormenting in a Diabolical manner, the wife of Robert Wise, of Benefield, till she Dyed; as also for Killing by Witchcraft, and wicked Facination, one Elizabeth Gorham, of Glapthorn, a Child of about four Years of Age; as also

for Bewitching to Death one Charles Ireland, of Southwick; and also for Killing several Horses, Hogs, and Sheep, being the Goods of Matthew Gorham, Father of the said Child aforesaid." Chief of the evidence against them was that by two constables who extorted a confession from the two women. These men threatened the women with death, "if they did not Confess, and promising them to let them go if they would Confess. After some little Whineing and Hanging about one another's Necks" they both made a confession, and were incontinently hurried off to Northampton Gaol by the hypocritical constables. When confronted with the "Confession" in Court they denied it "and thereupon made such a Howling and lamentable Noise as never was heard before, to the amazement of the whole Court." The "Amazed Court," however, "was pleased to pronounce Sentence of Death," that is to say, "To be Hang'd till they are almost Dead, and then surrounded with Faggots, Pitch, and other Combustable matter, which being set on Fire, their bodies are to be consumed to Ashes." The execution is thus described in a broadsheet of the time: "They were so hardened in their wickedness that they publicly boasted that their master (meaning the Devil) would not suffer them to be executed, but they found him lyer, for on Saturday morning, being the 17th inst., they were carried to the gallows on the north side of the town, whither numerous crowds of people went to see them die, and being come to the place of execution the minister repeated his former pious endeavours, to bring them to a sence of their sins, but to as little purpose as before; for instead of calling on God for mercy, nothing was heard of them but damning and cursing; however, a little before they were ty'd up, at the request of the minister, Ellinor Shaw confessed not only the crime for which she dyed, but openly declared before them all how she first became a witch, as did also Mary Phillips; and being desired to say their prayers, they both set up a very loud laughter, calling for the devil to come and help them in such a blasphemous manner as is not fit to mention; so that the sheriff, seeing their presumptuous impenitence, caused them to be executed with all the expedition possible, even while they were cursing and raving; and as they liv'd the devils true factors, so they resolutely dyed in his service to the terror of all people who were eye witnesses of their dreadful and amazing exits. So that being hang'd till they were almost dead, the fire was put to the straw, faggots, and other combustable matter, till they were burnt to ashes." It is a curious fact that in the overseers accounts for the parish of St. Giles', Northampton, there is an item of expenses for faggots bought for this burning.

A BATCH OF MURDERS.

In 1715 we have the record of another husband poisoner, Elizabeth Trasler, of Badby, being strangled and then burnt on Northampton Heath—the Racecourse. From 1720 onward we have in the pages of the "Northampton Mercury" a pretty full list of executions. In 1724 Richard Snarey was executed for wife murder; and on March 21st, 1729, Samuel Adams, of Towcester, for the robbery and "inhuman murder" of Philip Revins, of Stoney Stratford, a gardener. In 1730 Benjamin Frier was hanged for highway robbery. On March 26th, 1731,

William Walker was executed for the murder of John Hull at the Toll House, St. James's-end, Northampton; and John Woodroff, for burglary. At "the usual place of execution," the present Racecourse, Walker, who had been in Lord Cobham's Regiment of Horse, made a long speech, in which he endeavoured to show that the evidence against him was all false. He admitted, however, that he was the actual murderer, and boasted that he had no fear of death. Woodruff, who, too, was a soldier, "had little to say for himself, but hoped his shameful End would be a Warning to the Spectators." The ropes "being put about their Necks, they saluted each other, and repeated the Lord's Prayer with a loud voice, after which, as they were praying earnestly, the Cart drew away," leaving them suspended in mid air.

A BRAVADO'S DEATH.

On March 10th, 1732. two men were executed, one for robbing Charwelton Church, and the other for housebreaking; and on March 9th of the following year William Allcock was hanged for the murder of his wife. The "Northampton Mercury" says of him: "He never own'd the Fact, neither had he any Concern on him on Account of his approaching Death, from the Time of his Sentence to his last Moments, constantly affecting a Resolution, or as he call'd it, a Shew of Manhood far beyond Words to express or Imagination to conceive: He would never suffer any Person to discourse with him, and always refused their or any other Persons Prayers, coveting promiscuous Conversation and Company, continually craving after Liquors; and on the Morning of his Execution, when he had drank, by one Means or other, rather more than was sufficient for one in his Circumstances, privately sent and paid for a Pint of Wine, which being deny'd him, he insisted on the Hardship of the Usage he met with, and demanded and had his Money return'd to him again, before he would enter the Cart; On his way to the fatal Tree, he sang Part of an old Song of Robin Hood, with the Chorus Derry, derry, down, &c. and swore; kick'd and spurn'd at every Person that laid hold of the Cart; and before he was turn'd off, took off his Shoes, to avoid a well known Proverb, declar'd the Injustice of his Case from the Witnesses against him, as well as exclaiming against both Judge and Jury, all of whom he protested an utter Abhorrence of having so much as one single Thought of forgiving or dying in peace with."

THREE WOMEN—BY "FAGGOT AND GALLOWES."

In 1735 two women were executed on Northampton Heath — Elizabeth Fawson, of Weston-by-Weedon, for poisoning her husband, and Elizabeth Wilkerson, for picking a farmer's pocket of thirty shillings. This double execution was one of the most horrible sights ever witnessed in the town. Thousands of people went to the Heath to see it. Wilkerson was hanged in the orthodox fashion, that is, the rope affixed to a cross-beam was put round her neck as she was standing on a cart, and the cart was withdrawn, leaving her dangling and strangling a few feet above ground. With the husband-poisoner it was otherwise. Instead of being driven to the place of execution in a cart, she was dragged on a sledge. When the Heath was reached, says a broadsheet printed at the "Mercury" Office, "she

privately requested an attending officer that she might be quite dead before the fire was lighted; and, being fixed to the stake, and the rope about her neck for some small time, she desired again to be despatch'd, and accordingly the stool was drawn from under her, and the fire being lighted as directed, in about two or three hours she was entirely consumed." The next execution, on August 20th, 1736, was also that of a woman, Mary Hadon, for poisoning her mother. In the following year two men suffered death for highway robbery; and on March 22nd, John Cotton was hanged for the murder of his child. After hanging the orthodox hour on the gallows, the body had irons rivetted around it, making a kind of cage, and was carried to Paulerspury, where, on another gallows erected on the Common, it was hung as a terror to the countryside.

A SENSATIONAL CASE.

On April 3rd, 1741, Bryan Connell, an Irish Roman Catholic, was executed at Northampton for the murder of Richard Brimley, a butcher of 1015 Weedon, two years previously, on April 4th, 1739. Connell was not arrested until the September of the year following the murder, when he was apprehended in London. The victim had his head all but severed from his body; and the murder was canvassed in every newspaper in the country. The culprit seems to have been a man with rich connections, and every effort was made to save his life. Even the good Dr. Doddridge took his part. Here is an account from a London newspaper side by side with an extract from Orton's "Memoirs of Dr. Doddridge":—

It appeared [at the Trial] that he, with some other Persons not yet taken, gave him 14 or 15 Wounds, and cut off his Head, so that it hung only by some Sinews. And Elizabeth Watson, who was Evidence for the King, gave her Testimony so clearly, that the Judge and all the Hearers were perfectly satisfied. Besides which, the Persons at whose Houses the Murderers lay appeared in Court, to testify that they were there the Night before the Murder, and brought some of the Murderer's Goods which had been left there. There were at Northampton some Newgate Solicitors, and other infamous Persons (of which Col. De Veil had Notice) and who were well known to him, who came to attend the Tryal of Bryan Connell, to swear him elsewhere at the Time of the Murder, and to give him a good Character; but their own being so well known to the Colonel (tho' ten in Number) not one appeared in Court.—Newspaper report.

The Evidence against him at the Trial seemed full and strong; but it chiefly depended on the Credit of an infamous Woman, who owned she had lived with him in Adultery some Years.

The Prisoner told a long Story of himself; but it was so ill-supported that, I imagine, no one Person in Court believed it. I visited him after his Conviction, with a compassionate View to his eternal Concerns; but instead of being able, by any Remonstrances, to persuade him to confess the Fact, I found him fixed in a most resolute denial of it.

I was so struck with the Affair that I obtained Time of the Under-Sheriff to make Enquiry into the Truth of what he had told me. Having sent a wise and faithful Friend to Whitchurch and Chester, to examine the Evidence he appealed to, I found every Circumstance which the Convict had asserted proved, and the concurrent Testimony of five credible Persons attested, that he was in Cheshire when the Murder was committed. — Dr. Doddridge.

The execution took place on Northampton Heath (Racecourse) in the presence of an immense gathering. To the last the culprit strenuously denied his guilt. After the execution, the body, pursuant to the sentence, was removed to Weedon Common, near the scene of the tragedy, and there it was hung in chains on a gibbet, within sight of the door of his mother's house. For months the rotting corpse swayed in the wind, and the rattle of the chains was supposed to be a constant, ever present warning to the evil.

A RIOT AT KETTERING.

Next we come to 1743, when two men, William Porter and William Attenborough were hanged for murder in connection with a "riot" at Kettering. Some disturbance took place there on September 21st, 1742, with the result that Benjamin Meadows was killed "at the Blackamoor's Head." Both Porter and Attenborough were found guilty, and were sentenced to death. Attenborough seems to have had wealthy connections in London, and extraordinary efforts were made to obtain a reprieve. All they succeeded in doing, however, was to postpone the execution for fifteen days. Porter was hanged on the Racecourse on March 11th. Instead of riding to the place of execution, he walked, and as was the fashion of the time, he was probably supplied with drink at the last inn on the way—the Bantam Cock on Abington-square. He "died very penitently." Attenborough was executed on the 26th. He "behav'd with great Courage and Intrepidity, and was very penitent, but deny'd his being in any Shape guilty of the Murder."

HANGING BOYS.

On August 9th Joseph Goodman was executed for highway robbery, and on March 17th, 1749, Joseph Elliott and William Lamb were hanged for highway robbery at Deanshanger. In 1750 two men and a boy of 17 only were executed for similar offences. In August, 1754, a boy named William Love was hanged for stealing money out of a house at Wellingborough.

MORE TERRORS FOR MURDERERS.

Two years before this, in 1752, an Act was passed, whereby additional terrors were ordained for murderers. The Statute, after reciting "that the horrid crime of murder has of late been more frequently perpetrated than formerly," enacted that persons convicted of murder should be executed on the next day but one after the sentence of death was passed, that the body should be given to the surgeons "to be anatomized," or hung in chains; and that the prisoner be fed on bread and water only after being sentenced. The first conviction at Northampton for murder after this Act was at the Assizes in March, 1759. A young single woman, named Ann Loale, was found guilty of child murder; and at the same Assizes John Forward was convicted of forgery, Richard Alcock of horse-stealing, and William Smart of returning from transportation. All four were sentenced to death. The woman's case came under the new Act, and after her bread and water diet for 36 hours, she was hurried off to execution on March 31st. She died "with great Fortitude and Composure," and laid the crime on her master. Two of the three men were executed on April 6th, Smart,

who said he was "pressed" back, being allowed "three weeks to make it appear." He did not succeed, and on April 28th was hanged likewise. In August of the same year there was a fifth execution, that of Richard Dove, who had also illegally returned from transportation.

SIX IN ONE YEAR.

In 1764 six men were executed. The first was Thomas Seamark for highway robbery. "He made no confession of his confederates," says the "Northampton Mercury" of April 30th, 1764, "being almost dead before he was carried to the Place of Execution." Russell Rowledge, for highway robbery near Scaldwell, ought to have been executed the same day, but respited for a fortnight, apparently because "he persisted in his Ignorance of the Fact for which he suffered to his last Moments." The third execution was of three men on August 4th "for a cruel and barbarous murder committed on the body of a travelling pedlar at a place called Catslo-house, Guilsborough, some time between Michaelmas and Christmas 1763." The sixth man was executed on August 10th for highway robbery. In 1770 two men were hanged together for highway robbery with violence at Kingsthorpe, and in 1775 two more men were executed, one for forgery and one for burglary. On March 8th, 1784, Elizabeth Nokes, a single woman, was hurried to execution after conviction for the murder of her illegitimate offspring, and a fortnight later a man was hanged for wounding another. In March of the following year two men were hanged for horse-stealing.

AN INNOCENT MAN HANGED.

In August 1785, James Tarry, John Smith, and Richard Kelley were hanged, the first-named for robbing William Adams, of Brackley, a man without legs. "Tarry uniformly persisted in denying the Robbery from the Time of his Commitment to the last Moment of his Life; and at the place of Execution desired the spectators to remember his dying Words, *that he knew nothing of the Robbery for which he suffered, nor had any Concern with any other Person either in public or private about it.* And indeed such was the tenor of his conduct throughout the last trying scene, that those who witnessed his exit were impressed with the strongest conviction of his Innocence." Two years later, when six members of the Culworth gang were executed, two of them confessed that Tarry was innocent and that the robbery was the sole work of three of their gang.

THE CULWORTH GANG.

Next we have the execution on August 3rd, 1787, of the celebrated "Culworth Gang," six men convicted of housebreakings and robberies in the southern portion of the county. One of them, John Smith, past the prime of life, was a man of some education. He wrote a penitent letter to his wife, desired his son William to make his coffin, and added in a postscript:

My Dear, desire my Son John to marry Elizabeth Beard, and beg of him to be good to her and the Child, and take warning by me that they may live in Comfort. I desire you will take care of these lines, and cause them to be read to all my Children every Sabbath Day; and I hope that God will give them Grace to take warning—it is the Prayer of a dying Father.

"On the fatal morning," says a broadsheet of the time, "(having received the Sacrament, and taken their last Farewell of their Friends) they were put into two Carts, and conveyed from gaol a little after Ten o'clock, to the Place of Execution; where their Behaviour was very suitable for Persons in their unhappy Situation. After hanging the usual time, their bodies were delivered to their Friends. The Concourse of Persons who attended the Execution was very great." In 1789 there was a burglary at the house of Mr. Nethercoat, of Braybrook, £1,500 in money and notes being stolen. For this, Thomas Underwood was executed on March 27th of that year. The day before his execution, Underwood cut his throat with a razor; but the wound was not serious enough to postpone the hanging.

A CASE FOR ALL THE JUDGES.

On August 18th, 1789, Thomas Gordon was hanged for the murder of George Linnell, the parish constable of Pattishall, on July 24th, 1788. This was one of the most remarkable of Northamptonshire murder cases. Linnell was going to the house of Francis Gordon to execute a warrant. Thomas, the son of Francis Gordon, saw him coming, and threatened him or any one else with death that approached the house. Winifred Gordon, the wife of Francis, at the same time shut the door, and going upstairs, cried out to her son, "Fire! Fire at them!" "upon which he discharged the Gun and Killed the Constable." Both were tried at the ensuing Assizes, and both were found guilty. An important question of law, however, was raised on behalf of the woman—whether she could be legally charged, in an indictment, with being both a principal and an accessory before the fact. Mr. Baron Thompson reserved the point, which was argued before "all the judges of England, except Mr. Baron Hotham," on June 24th, 1789. Their decision was not made known until the following Assizes, when Thomas Gordon was sentenced to be hanged, and a fresh trial was ordered in the case of his mother. Thomas's execution was fixed for Monday, Aug. 3rd, but about three o'clock that morning a mounted King's Messenger, who had been riding all night, arrived at the County Goal with a fourteen days' respite. Hopes, however, of a reprieve were doomed to disappointment, the execution took place on August 18th. Gordon was taken to the racecourse in a Mourning Coach. After some time spent in prayer (which was perform'd in the coach) he stepped into a cart which stood under the Gallows. After being tied up by the executioner, he addressed the spectators to the following purport: "Gentlemen, I am now going to suffer for the Murder of this Man, and my Mother is shortly to be tried again for the same offence. I declare in the Presence of God, before whom I am now going to appear, that she never ordered me to fire, nor was she in the Room with me at the Time. That's all I have to say. The usual matters being then adjusted, he gave the signal by dropping a Hat, and was launched into Eternity." In 1792 two men of Long Buckby, named Cross and Smith, were hanged for robbing and wounding a Great Brington Man, named Richard Manning. In 1794 Benjamin Pearce similarly suffered for leather stealing at Stoke Bruerne.

MORE MURDERS.

On July 31st, 1801, William Walters, *alias* Blue-skin, and William Higgeson, were executed for theft. They also were taken to the Racecourse in a mourning coach. On March 20th, 1807, Robert Stafford, of Yelvertoft, was hanged at the same place for the attempted murder of his wife, by poisoning. He had lived with her "in good harmony" until the tempter, another syren, crossed his village path. His wife was in the way, and he tried to poison her. As there had not been an execution in Northampton for more than six years, thousands of people attended on the Racecourse, and were gratified with a "dying speech" from the culprit, who counselled all to avoid "Sabbath breaking, bad habits, and vicious connections." Next came the execution on March 9th, 1812, of William Jones, of the 48th, for the murder of Samuel Lees at Weedon Barracks, by stabbing him. At the gallows the culprit spent a few minutes in prayer, and then advised the thousands who had come to see him killed to avoid drunkenness and passion. It is recorded in this case that the body was, in accordance with the Act of 1752, handed over to the surgeons to be "anatomised."

THE ROBBERY OF THE LEEDS MAIL.

The following year, on August 13th, we come to the execution of Huffham White and Robert Kendall, for the robbery of the Leeds Mail on October 26th, 1812. The two men and a woman were put on their trial; an immense number of witnesses were examined, the case being one of circumstantial evidence; the men were found guilty, and were sentenced to death; and the woman was acquitted. We believe the report of the trial for the "Northampton Mercury" was written by Mr. Charles Markham, the father of the present Clerk of the Peace for the county. Long before the execution, a feeling of sympathy was aroused for Kendall. White, when sentenced, said: "My lord, I hope you will have mercy on Kendall, for he was not the man who robbed the mail." The Rev. W. P. Davies, "minister of the Methodist (Salem) Chapel, Wellingborough," went over to Northampton Gaol especially to give Kendall spiritual help. He thoroughly believed in Kendall's innocence of this crime; and before the execution was perfectly satisfied that Kendall was converted and one of the redeemed. He said so in a pamphlet and an acrimonious theological discussion followed. As the different pamphlets were issued at 1s. and 1s. 6d. each it is to be presumed someone made a profit out of the quarrel. But the execution took place just the same; and the crowds were said to be the most numerous that had ever gathered in the town. Kendall protested his innocence to the last, and made a speech to that effect when under the gallows. White, on the other hand, acknowledged his guilt, and maintained to the end that Kendall was innocent. White showed no fear of death, and "discovered the utmost contempt for everything serious and sacred; and more than once expressed his disapprobation at the delay occasioned by the Chaplain in the performance of his duty."

END OF THE RACECOURSE GALLOWES.

On July 23rd, 1814, Thomas Morris was publicly executed for the brutal murder of his wife at Aston-le-Walls. On July 28th, 1815, a man was executed for sheep stealing at Duston; and on March 27th, 1818, two men, who declared their innocence to the last, were hanged, this double performance being the last execution on the Racecourse. The immense and always increasing crowds that went out of Northampton to see the executions were getting too large and too unruly, and the march of the condemned through the public streets was not in accordance with the growing sentiment of the people. So a new arrangement was made. Thereafter executions took place at the County Gaol, at the rear of the County Hall.

THE NEW DROP.

The first execution at the new gallows was in 1819. These gallows were a permanent erection high in the air at the back of the gaol. They could be seen from almost all parts of the Cow Meadows. When an execution took place all the lanes and roads in the vicinity were crowded, and thousands congregated in the Meadows. Of course, with a permanent gallows in the prison, a new arrangement was required in the place of the old fashioned cart from which the culprits were "turned off." The trap door was introduced, and from this circumstance the new gallows got the name of the "New Drop." It was very commodious, and it was said when it was completed that it would hang twenty at once "quite comfortably." It was put to a fair test on Friday, March 19th, 1819, when five men were hanged there for house-breaking at Preston Deanery. The concourse of people was immense, sightseers trooping in from all parts of the neighbourhood, some even walking from Kettering and Market Harborough. Everything, as far as the hanging was concerned, was most successful, everything passed off satisfactorily. On August 6th of the same year, Richard Lilleyman was executed at the same place, for stack-firing at Holcot. In 1821 three persons were executed on the New Drop, a man and a woman on March 8th, and a man on the 23rd. The two first were Philip Haynes and Mary Clarke, who were found guilty of the murder of Clarke's husband at Charwelton. The victim was a farmer of wealth and reputation, living at Charwell House. When near a rick he was shot in the arm, and died a few days later. Haynes was proved to have shot the deceased, and the woman was proved to have instigated it; and both confessed before they were executed. The object of the outrage was to get the farmer out of the way, in order that the man and woman could live together. The son and daughter of the woman visited her the morning of the execution, which, in accordance with the Act already referred to, and the provisions of which were re-enacted in 1820, was hurried on within 48 hours of the sentence. Both the prisoners were silent at the gallows; and after the statutory hour the bodies were taken to the Northampton Infirmary for "anatomizing." The following year, on March 22nd, George Julyan, alias Jellings, was executed for sheep stealing at Brigstock. The moment Jellings was clapped in gaol he came to the conclusion he had better turn

over a new leaf. He became orderly in conversation and pious in behaviour, and received sentence of death without a murmur. "He paid great attention to the prayers offered for him at the place of execution, and appeared to be in a very serious and pious frame, frequently expressing himself in strong ejaculations to God for the pardon of his transgressions, and to enable him to meet his fate with Christian fortitude." On August 2nd of the same year (1822) three young men of Wellingborough were executed for rape at Bozeat. In all, six had been charged with the offence; one was acquitted, and two (aged 18 and 17), who had been sentenced to death, were reprieved on account of their youth. The youngest of the three executed made a speech to the great multitude assembled below, and "particularly warned his companions and others of Wellingborough, in the habit of leading dissolute lives, to desist from pursuing a course of wickedness, which, if persevered in, sooner or later must terminate in their destruction."

CAPTAIN SLASH.

In July, 1825, William Longlow was executed for sheep stealing; and then we come to "Captain Slash," who for his well-remembered frenzied outburst at Boughton Green Fair was executed on July 21st, 1826. Says the "Northampton Mercury" of the following day:—

Since his conviction he has been far from evincing any sign of real penitence: but on the contrary, he till very lately appeared to brave his approaching fate. The Rev. W. Drake, the gaol chaplain, who had been unremitting in his attentions to the wretched man, administered the sacrament to him previous to his ascending the fatal drop. During this solemn ceremony he cried and sobbed most bitterly; and occasionally wringing his hands and beating his breast, called upon God for mercy. He joined in the responses, and several times repeated the words after the Minister when they appeared applicable to his awful circumstances. When the Rev. Gentleman had concluded the service, Catherall took him by the hand, and said, that he was now prepared to die, and felt that he could die happy. As he was returning from the chapel he recognized T. S. W. Samwell, Esq., of Upton Hall, who committed him for trial. He expressed the hope to Mr. Samwell that they should meet again in Heaven. He also said, that though he was come to the gallows he was born a gentleman; that it was neither his friends nor his enemies that had brought him to this situation, but his own crimes. When he had arrived on the drop he calmly surveyed the vast concourse that had assembled to witness his execution. He did not address a single word to the crowd. When the rope was adjusted round his neck, and just before the cap was drawn over his face, he threw his shoes from off his feet among the crowd. This we believe was done in consequence of a vulgar expression made use of against a depraved character, "that he will die with his shoes on," meaning that the person will be hung. The moment he gave the signal by letting fall his handkerchief, the bolt was withdrawn and the drop fell. His suffering appeared to be very slight, and after struggling about two minutes in a convulsive manner life was evidently extinct.

He was buried without any ceremony in St. Giles' church yard, in this town, at three o'clock yesterday afternoon.

In March 1830 a man was executed for rape, in 1831 another for arson, in 1832, a third for the murder of a woman at Sibbertoft, and a fourth in 1834 for arson at Guilsborough.

MRS. PINCKARD.

The next execution is well within the memory of a large proportion of living Northamptonians. It is that of Mrs. Elizabeth Pinckard, hanged on March 16th, 1852, for the murder of her mother-in-law at Burnt Walls near Daventry. On the Friday previous thousands assembled to see the execution, and went away disappointed. The execution itself is described in the "Northampton Mercury" of March 20th, 1852:—

On the fatal morning she attended prayers in the chapel, and when the hymn was sung, her voice was heard above the rest, and firmer than any. The last verse she repeated of her own accord. In the pinioning room she offered up an extempore prayer, with great fervour and distinctness. At her own request, the cap was drawn over her eyes before she went up to the drop; but her remarkable firmness and self-possession continued to the last, and as she ascended the steps, happening to tread on her dress, she raised it as well as she could with her pinioned hands, and went on without further assistance. She stood quietly and firmly on the fatal spot in which she was placed by Calcraft, the executioner, and the bolt was struck immediately after. The fall was considerable, and death ensued in a few seconds. Notwithstanding the care that had been taken to keep the day on which the execution was to take place from the knowledge of the public: the fact that one disappointment had already occurred, and that the London papers had announced to-day (Saturday), as well as Tuesday, for the event, the number of persons assembled to witness the ghastly spectacle was immense. Groups upon groups, young and old, male and female, poured in from all parts of the surrounding country at a very early hour, and when the drop fell there could scarcely have been less than ten thousand people watching it. We are bound to say that their conduct was remarkably orderly and decorous. A shriek was heard in many parts of the crowd at the fatal moment, and an impression is abroad that it came from the unhappy prisoner. Nothing of the kind, however, escaped her lips.

EXECUTED IN PRIVATE.

The first private execution in Northampton was that of Richard Addington for the murder of his wife at Holcot. The execution took place in the prison yard of the old County Gaol, Angel Lane, on July 31st, 1871. Calcraft was the executioner; the culprit was weak and nervous, and the execution lasted only a few brief minutes.

THOMAS CHAMBERLAIN.

Three years later, on March 30th, 1874, Thomas Chamberlain, a tollgate keeper, of Wood Burcote, was executed at the same place for the murder of John Cox Newitt, an aged farmer. Apparently Chamberlain did the horrible murder from a sheer cold-blooded desire to kill somebody. After his conviction he said it would take "five or six parsons to change me." When told early on the morning of the execution that his time had arrived, he said, "Yes, I know that; I never felt better in my life!" Chamberlain was stolidly indifferent to the last, said nothing whatever, and was so impassive that Marwood, the executioner, said that he never saw a man who met death in so careless and unconcerned a manner; he added, "The man must have been a monster."

SERGEANT BYRNE.

Then followed the execution, on November 12th, 1878, of Sergeant Patrick John Byrne, who murdered two comrades of the Northamptonshire Militia, at the Militia Stores, Northampton, on Sept. 3rd. This execution took place in the then Borough Gaol—the Gaol on the Mounts—and was strictly private, no pressman being admitted. It was thus the first execution in the town from which the public and their representatives were shut out. Byrne, who was in drink when he committed the murders, died very penitent and firm in the Roman faith. The execution, the first recorded in Northampton for a double murder, was expeditiously performed. Byrne left behind him "a sheet of note paper, on which he had confessed the justice of his sentence, and prayed, not only for the forgiveness of God, but of all those whom his actions had wronged, and for God's blessing upon them all. His conduct was most touching."

CIRCUMSTANTIAL EVIDENCE.

Andrew George MacRae was hanged at her Majesty's Gaol on the Mounts on Tuesday morning, January 10th, 1893, for the murder of his paramour, Annie Pritchard, a Birmingham woman. The case excited the greatest interest throughout the country owing to several remarkable features, the mutilation of the body, the disappearance of the head and arms, the absence of any direct evidence connecting MacRae with the crime, and the breakdown of the trial at the Assizes. According to the evidence of the 46 witnesses called at the trial, MacRae was the Northampton manager for his brother, who was in a fair way of business as a bacon salesman at Northampton, Daventry, and other market places. The brother had a warehouse in Dychurch-lane, Northampton, of which the culprit had the key. MacRae left his wife and two children in Birmingham, and took lodgings in Northampton, afterwards arranging for an old friend of the family, the victim, to come over to Northampton and live with him. She did so, telling her friends she was off to America with her old lover, Guy Anderson. MacRae and Miss Pritchard lived in Northampton together until a month after a child was born, when on July 20th, 1892, they left their lodgings. Neither mother nor babe was seen afterwards, but MacRae began at once to dispose of the clothing and other property of the woman. On August 7th the body of a woman, without head and arms, was found in a ditch in the parish of East Haddon. It was in a terrible state of putrefaction. There was little clothing on the body, and on one of the wrappers in which it was packed was a label with the brother's name on. This label ultimately led to the prisoner's arrest. On the Dychurch-lane warehouse being searched some burnt human finger bones were found in the copper fire place, and some human hairs in the copper itself. But beyond these there was no trace of either head, arms, or babe; and no indications whatever of the commission of any crime. The Assizes opened on November 16th, before Mr. Justice Kennedy, and the trial of the prisoner commenced on Thursday, the 18th. At the luncheon interval that day one of the jurors left the Court, contrary to the law in cases of felony; and the Judge postponed the trial and fined the juror

£50. The adjourned Assizes commenced on Tuesday, December 20th, and occupied that and the four following days. It was exactly nine o'clock on Saturday night, Christmas Eve, that the jury, after an hour and a half's deliberation, found a verdict of guilty. The prisoner dramatically replied to the jury that they were each and every one of them, what they had by their verdict called him, a murderer. On the morning of the execution, about a quarter of an hour before the time fixed, the Under Sheriff, Mr. H. W. K. Markham visited the prisoner in his cell, and asked the culprit whether there was anything he would like to say. "No," was the cold reply, "why should I?" and turning to the chaplain he added, "I think it a piece of impertinence to ask me such a question!" The execution took place in private, save for the presence of officials, and four reporters. Billington was the executioner. The prisoner walked with a firm step to the gallows, nodded to and smiled at the reporters as he passed them, and quietly suffered the hangman to put the rope round his neck and the cap over his face. A drop was allowed of seven feet six inches, and death was instantaneous. When the black flag was hoisted a cheer rose from the crowd of 8,000 or 10,000 assembled outside the prison.

LOCAL EXECUTIONS.

THE 19TH CENTURY.

A DOUBLE EXECUTION.

At the July Assizes in the first year of the century no less than 13 prisoners were capitally convicted and received sentence of death. Eleven of these were reprieved before the Judge left the town, and two only were executed—William Walters, *alias* Waters, *alias* Blueskin, for stealing a bay gelding, the property of one John Wright, of Northampton; and William Higgerson (removed from Aylesbury Goal by Habeas Corpus), for stealing 11 sheep out of Hartwell Field, the property of Thomas Barker, of Roade. On Friday, the 31st July, they were taken in a mourning coach to the place of execution, where their behaviour is described as "such as became persons in their unhappy situation; and they were launched into eternity amid a large concourse of spectators. Higgerson left in his cell a written paper (which he desired might be published), in which he acknowledged his own guilt, but solemnly protested that John Webb, who was suspected of having been concerned with him in this and similar offences, was perfectly innocent of the same. Walters did not make any particular confession, but acknowledged that he had been guilty of many offences against the laws of his country. Walters was a native of Staffordshire; and Higgerson, of Hanslope, Bucks."

EXECUTIONS AT PETERBOROUGH.

The next three capital sentences were carried out at Peterborough. The first was on Monday, the 14th February, 1803, when Thomas Pridgeon was executed for stealing a cow, the property of Benjamin Vinter, Esq. He is reported to have made no confession at the place of execution, but was understood to have acknowledged the justice of his sentence while in prison. Two years later, on the 27th May, 1805, over 3,000 people witnessed the execution of John Bellamy, who had been sentenced to death for rape. The following is a contemporary description of the event:—"The unfortunate man, since his condemnation, has conducted himself with the greatest decorum and devotion, and died perfectly resigned. Although he remained in prison more than three weeks intervening the passing and execution of his sentence, he steadily refused all liquour which, through humanity, the gaoler or other persons proffered him, alledging 'drinking had been his enemy, and he was determined to take no more.'—On Sunday morning preceding his execution, by far the largest congregation ever remembered at Peterborough, assembled in the Cathedral to hear the condemned sermon, which was delivered by Mr. Madan, son of the Lord Bishop of the Diocese from the 1st Epistle of St. John c. 1, v. 9, in the most eloquent and impressive manner.—At ten o'clock on Monday morning the Rev. Mr. Weddred, curate of Peterborough, administered the Sacrament to Bellamy, who received it with the most devout faith and resignation. Shortly after, the melancholy procession from the gaol to the place of execution commenced, which was followed by upwards of 3,000 spectators. After the cap had been drawn over his face, Bellamy requested it to be pulled up again; which being done, he addressed the surrounding multitude, acknowledging the justice of his sentence, and exhorting them to let his example operate to their advantage. Immediately afterwards he was launched into eternity." The next date, the 10th October, 1806, is noticeable from the fact that it was the

FIRST EXECUTION FOR MURDER

in the century, John Ward suffering the extreme penalty of the law for murdering John Sisson, a farmer of Pilgate, near Stamford, by striking him with a wheat hook. In the evening of Friday, the 15th of August, Mr. Sisson was assisting his reapers, and urging them to cut as much corn that night as the light would permit. Some of them refused to work longer, and one of them, by his insolence, so incensed Mr. Sisson as to induce him to strike him, upon which the son of the man (John Ward, of Bainton, who was also employed in the field), immediately struck Mr. Sisson on the side of the head with a wheat hook, which penetrated the skull. Mr. Sisson died the following Wednesday, and Ward was sentenced to death at the ensuing Quarter Sessions for the Soke of Peterborough. He was executed near the town, and his body afterwards delivered for dissection. The prisoner said nothing, we learn, in his defence, and scarcely lifted his eyes during the trial. From the time of his commitment, however, he is said to have been deeply dejected, and sensible of his melancholy situation.

ATTEMPTED WIFE MURDER AT YELVERTOFT.

On the 20th March, 1807, Robert Stafford was executed at Northampton for attempting to poison his wife at Yelvertoft. Stafford, who was a labourer, 26 years of age, had two or three children by his wife "with whom he lived in good harmony" until, having formed an undue acquaintance with a young woman of the village, he formed the resolution of poisoning his wife that he might "the more readily carry on his criminal intercourse with the object of his misguided passion." He, therefore, mixed the arsenic in the flour which he knew his wife intended to make into bread, and also placed it in tea, &c., but with no fatal effect. After his trial he exhibited penitence, and at the place of execution acknowledged the justice of his sentence, and exhorted the spectators to take warning by his fate, and to avoid Sabbath-breaking, vicious habits, and vicious connections, which had been the means of bringing him to an ignominious end. The execution was attended by a large concourse of spectators.

FATAL QUARREL AT WEEDON.

Five years later, on the 9th of March, 1812, and after a week's respite William Jones, of the 48th Regiment of Foot, was executed for the murder of Samuel Lees, of the same Regiment, at Weedon Barracks. Whilst acknowledging the justice of his sentence, the culprit disclaimed all intention of inflicting a mortal wound, and attributed the unhappy occurrence to inebriety and ungovernable rage." On Monday morning he received the sacrament previously to his being taken from the gaol to the place of execution, where he spent a short time in prayer, and in exhorting the surrounding multitude, which was very great indeed, to take warning by his unhappy fate, and particularly to guard against drunkenness and passion; he was then launched into eternity, and after hanging the usual time, his body was cut down, and delivered to the surgeons for dissection." It appears that in December of the preceding year Lees, who was a drummer, and Jones had some words in the evening, and that after they got to quarters, they went into the barrack yard and fought. Afterwards Lees went up into his room when Jones went to report him to the Sergeant of the Guard. The Sergeant, with Jones, went to Lees' room, when Jones rushed by the Sergeant and struck Lees on the left side with a clasp knife, which entered three inches into the body. The injured man was immediately taken to the hospital, where he died about eleven o'clock the next morning.

ANOTHER PETERBOROUGH CASE.

On the 4th May, 1812, one D. T. Myers, described as "a tradesman of considerable property at Peterborough and Stamford," was executed for an unnatural crime—one that "excites the utmost horror and detestation and tends to

brutalize the human race." Much intercession, we learn, had been made on his behalf to the Prince Regent, but without effect. We have before us what purports to be a copy of a paper written by D. T. Myers, two days previous to his execution, and left by him with a request that the same might be made public after his death. It reads as follows :—

As I believe that Persons in my unhappy Situation are expected to say something at the Place of Execution, and feeling that I shall not be able to do it, I wish these my Dying Words to be inserted in the *Stamford Papers*, and to be made as public as possible. I confess that I am guilty of the Crime for which I am about to suffer ; and for these and all my Sins, I desire to repent before God with a broken and contrite Heart. I forgive from the bottom of my Soul, everyone who has wronged me, and I earnestly pray to Almighty God that *my untimely end may be a warning to others, who are walking in the same path.* Oh ! may my shameful Death put a stop to that dreadful crime ! *may those who have been Partakers with me in my Crimes be brought to true repentance !* I am a miserable Sinner in the sight of God, and I am deservedly degraded in the sight of Man. But I commit my guilty polluted Soul into the hands of my Blessed Saviour, to be pardoned and cleansed by him. And tho' I deserve nothing but punishment for my Sins, I trust thro' the merits of my Redeemer, when I leave this wicked and miserable World, to be received into a World of Purity and Peace.

As my Example has led many into Sin, I hope these, my Dying Words, may lead many to Repentance.

D. T. MYERS.

Signed in Peterborough Gaol, 2d of May, 1813.

IN THE PRESENCE OF

J. S. PRATT, Vicar of Peterborough,
JOHN ATKINSON, Clerk of the Peace,
THOS. ATKINSON, Attorney, Peterborough."

ROBBERY OF THE LEEDS MAIL.

Few public executions in the county have excited greater attention than that of Huffham White and Robert Kendall, which took place at Northampton on the 13th August, 1813, for robbing the Leeds mail coach on the 26th of the preceding October. The concourse assembled to witness this scene was said to be the most numerous that had hitherto been seen on the ground on any occasion. Kendall had from the outset persisted in asserting his innocence of being concerned in the robbery ; and declared at the place of execution that he should be a murdered man, in respect to the crime for which he was about to suffer. He appealed to the populace on the hardness of his case, saying that his life would be taken away because he, unfortunately, was seen in the company of his fellow sufferer on the night of the robbery previous to its being committed, and on the morning after, but of which he denied all knowledge. White showed no fear of death, and "particularly during the awful procession to, and at the place of execution, he discovered the utmost contempt for everything serious and sacred ; and more than once expressed his disapprobation at the delay occasioned by the Chaplain in the performance of his duty." White also asserted the innocence of Kendall, and after sentence of death was passed he thus addressed the Judge—"My Lord, I hope you will have mercy upon Kendall, for he was not the man who robbed the mail." One Mary Howes, *alias* Mary Taylor, was charged with them as an accomplice, but was acquitted. It appears that on the night of Monday, October 26th, 1812, as the Leeds mail coach was proceeding at a sharp pace between Kettering and Higham Ferrers the coachman spoke to the guard, and not being able, or pretending not to hear what he said in answer, requested that he would lean forwards over the coach. The guard did so, and continued about five minutes in conversation with him—(a subsequent account states that the guard travelled between three and four miles by the side of the coachman)—and on resuming his seat,

found to his astonishment, that the lock of the lid of the hind part of the coach where the bags were deposited had been forced. The coach was stopped, and it was then found that sixteen mail bags were missing. On the Tuesday the guard and two Bow-street officers were proceeding northwards in the track of a light caravan, which, with three men of suspicious appearance, had been seen in Bedford and other towns on the route of the mail coach for several days previous to the robbery. In less than a fortnight arrests had been made, and the persons named above committed for their trial which ended in a double execution. Not a few believed in Kendall's innocence, and for some time a literary war waged over the conviction. There was issued from the "Dicey" press a 30-page pamphlet, bearing the title, "A Brand Plucked Out of the Fire; or, a Brief Account of Robert Kendall (including a narrative written by himself) in a letter to a Friend. By W. P. Davies." The profits of the work were to be devoted to the widow. This pamphlet led one "Laicus" to pen some "Observations on a Pamphlet by the Rev. W. P. Davies," which were printed by J. Webb, of Bedford. Further strictures on the publication of Mr. Davies—who, by the way, is described as "Minister of the Methodist (Salem) Chapel" at Wellingborough—were forthcoming from the Rev. Edw. Griffin, A.B., curate of St. Nicholas', Nottingham. Mr. Davies thereupon issued, through Messrs. Dicey and Smithson, "A Refutation of the Charges against the Writer of Kendall's Narrative, by a County Magistrate, and the Reverend E. Griffin. . . ." But the literary war over "The Robbery of the Leeds Mail" did not end here. It formed the subject of "An Address to the Public occasioned by the part of the Alleged 'Refutation' published by the writer of Kendall's Narrative which relates to a County Magistrate." In addition to the foregoing there was issued: "The Predestined Thief; or a Dialogue between a Calvinistic preacher and a Thief condemned to the Gallows; in which is represented, in a copy drawn as it were from the Life, the Influence of Calvinistic Principles in producing Crimes and Impieties of every sort, and the impediments placed by those Principles in the Way of the Sinners' Repentance, and Amendment of Life. [With an application to the recent case of Robert Kendal, who was executed at Northampton, August 13, 1813.]" Translated from the Original Latin which was published in London in 1651 without either the author's or printer's name.

THE ASTON-LE-WALLS MURDER.

On Saturday, the 23rd July, 1814, Thomas Morris was executed for the murder of his wife, Rachel Morris, which took place at Aston-le-Walls early in April of the same year. This was a most barbarous murder. The husband attacked the woman with a spade, which he left sticking in her skull. One ear had been hacked off, one eye cut out, and the head was literally shattered by the repeated and heavy blows. A short time previous to his leaving his cell to be conveyed to the place of execution, he solemnly declared that he murdered his wife from a premeditated resolution, having deliberately gone down stairs to fetch up the spade with which he committed the act. At the place of execution he said that Sabbath breaking and drunkenness had brought him to his untimely end.

HUNG FOR SHEEP STEALING.

On the 28th of July the following year, Thomas Boyson was executed for stealing nine sheep, the property of John Mawle, of Duston. Previous to receiving the sacrament the morning before execution he confessed that, in addition to the crime for which he was to suffer, some years ago he stole, at different times, nineteen guineas from the box of a person who lodged in his house, and eleven sheep from Mr. C. Hillyard, at his farm at Milton, in the year 1810, when he was in his service as shepherd. At the place of execution he is said to have appeared very penitent, confessed the justice of his sentence,

and exhorted the spectators, who were very numerous, to take warning by his example.

THE LAST ON THE RACECOURSE.

The next execution, that of James Cobbett and George Wilkin, which took place on Friday, March 27th, 1818, for uttering forged notes, purporting to be notes of the Bank of England, is noticeable as being the last to take place on the Racecourse. Even at the place of execution they denied having any knowledge of the fact that the notes were forged, stating that they had taken them in payment for a horse at Redbourn fair of Mr. Wenman, a dealer in London. A large concourse assembled, as usual, to witness the scene.

"THE NEW DROP."

FIVE AT A TIME.

At noon on Friday, March 19th, 1819, "the new drop at the back of the County Gaol" was brought into requisition for the first time, when William Minards, William George, Benjamin Panther, Edward Porter, and John Taffs suffered the law's extreme penalty for feloniously entering the dwelling-house of Mr. W. Marriott, of Preston Deanery, and stealing therefrom divers moneys and other articles, his property, and putting the persons then in the house in fear of their lives. Many persons travelled a long distance to witness the unusual spectacle. After hanging the usual time, the bodies were taken down, those of Minards, Panther, and Taffs being delivered to their friends for interment, whilst George and Porter were buried in St. Giles' Churchyard. In connection with this execution, the Dicey press produced a 16 page book, the title of which gives some particulars of the culprits:—"An account of the trial of William Minards, aged 27; William George, aged 21; and John Taffs, aged 19; at the Lent Assizes for the county of Northampton, 1891, before the Hon. Sir James Burrough, Knight, one of the Justices of our Lord King, of his Court of Common Pleas; the said several Persons being charged with having feloniously entered the dwelling-house of Mr. William Marriott, at Preston Deanery, in the said county, and stealing, and taking away therefrom, divers Moneys and other Articles, the Property of the said Mr. Marriott, and putting the Persons then being therein in fear of their lives." Mr. F. Cordeux, of Northampton, also printed and sold a 12 page pamphlet, entitled "Substance of the Trial of William Minards, William George, Claude Barrois, and John Barwell, for Breaking into the Dwelling House of George Smith, of Duston Lodge, near Northampton, in the night of the 13th April, 1818. Tried at Northampton, Tuesday, July 9, 1818, before Sir Richard Richards, Knight." They received sentence of death but were all reprieved before the Judges left the town. In connection with the above execution, Messrs. Dicey and Smithson also published "A Dissuasive from Crimes, comprised in Two Sermons: One Preached to the condemned prisoners, in the chapel of the Gaol; the other in St Giles's Church in Northampton. By the Chaplain of the County Gaol [William Drake]."

ARSON AT HOLCOT.

On Friday, the 6th August, 1819, a man named Richard Lilleyman was executed on the new drop for setting fire to two hay stacks, the property of Mr. John Dickins, at Holcot. At the place of execution he exhorted the assembled crowd to take warning by his unhappy fate, and "after spending a short time in prayer he was launched into eternity."

MURDER AT CHARWELTON.

At the Spring Assizes which ended on the 8th March, 1821, sentence of death was passed on no less than 15 persons. With three exceptions, however, all were reprieved. Two days after the Assizes closed, on Saturday, March 10th, the sentence was carried into effect on Philip Haynes and Mary Clarke, for the murder of John Clarke, the husband of the female culprit, at Charwelton. The murder was committed on Saturday, February 10th. The victim, who is described as

a wealthy farmer residing at Charwell House, was shot at between three and four o'clock in the afternoon, as he was cutting hay from a rick near his dwelling-house. The shot shattered his left arm severing the great artery, and rendered the amputation of the limb necessary. He died about four o'clock on the Tuesday morning, and the following day a coroner's jury, after a long and minute examination of witnesses, returned a verdict of "Wilful Murder" against Philip Haynes, who had before been committed to the County Gaol under Lord Ellenborough's Act. On the following Monday the widow was similarly committed charged with having been an accessory before the fact to the murder of her late husband. Both the prisoners made a confession of their guilt, and expressed their sorrow for the crime they had been led, by the indulgence of unlawful passions, to commit. On the morning of the execution the two children, a boy and girl, visited their mother in gaol, when she appeared to be considerably affected, although she had previously evinced but little concern at the awfulness of her situation. Haynes met his fate with great firmness, but neither he nor his partner in guilt said anything at the place of execution. After the bodies had hung the usual time they were conveyed to the General Infirmary for dissection. The scene was witnessed by an unusually large number of persons. This case appears to have created considerable sensation in the district, and there was issued from the Dacey Press an octavo book of 20 pages, in which was given an account of the trial and subsequent confession of the prisoners. At the same time T. Bloomer, a Birmingham printer, published a quarto sheet of rhymes "on the unfortunate man and woman."

A YARDLEY HASTINGS CASE.

The other exception was James King, who received sentence of death for violently assaulting Ann Clifton, in a field in the parish of Yardley Hastings, on the evening of the 20th October, 1820. The execution took place on the 23rd of March, and the culprit is said to have expressed great sorrow for the crime and to have repeatedly acknowledged the justice of his sentence.

THE BRIGSTOCK SHEEP THIEF.

On the 22nd March, 1822, George Julyan, otherwise Jellings, was executed for stealing six sheep, the property of Charles White, of Brigstock. We learn that from first entering the gaol he was fully impressed with the idea that he should suffer for the crime for which he was committed, and in consequence determined to conduct himself in the most becoming manner. This resolution he strictly observed to the very last. Previously to his trial he was very orderly, and forebore to use bad language, a habit to which he had been greatly addicted. After his condemnation he is described as being "anxiously solicitous about his eternal interests, which was evidenced by those strong characters penitence and contrition, that afford the best hope of sincerity. Nevertheless he could not be induced to acknowledge himself guilty of the crime for which he was about to suffer; he said for the many irregularities in which he had indulged, he could not but consider that the hand of God had kindly arrested him in a career of wickedness which most probably would have terminated in something far more serious than the crime of which he was convicted. Sabbath breaking, he considered as one of the greatest inlets into all the crimes of which he had ever been guilty, and against this practice he cautioned everyone with whom he conversed. He paid great attention to the prayers offered for him at the place of execution, and appeared to be in a very serious and pious frame, frequently expressing himself in strong ejaculations to God for the pardon of his transgressions, and to enable him to meet his fate with Christian fortitude. Great numbers of persons assembled to witness the awful spectacle."

A TRIO FROM WELLINGBOROUGH.

On Friday, the 2nd of August of the same year, William Meadows, aged 27; William Gent, 23; and R. Middleton,

20, were executed for "having ravished and otherwise dreadfully illused Ann Newman, of Bozeat, a young girl of unimpeachable conduct." Thomas Bales, aged 17, and Charles James, aged 18, also received sentence of death, but were reprieved, another youth of 18 being acquitted. The following is a contemporary account of the execution:—"Their behaviour since condemnation has not generally evinced a due sense of the turpitude of the crime they had committed, or the awfulness of their situation. On Thursday, however, their hardihood appeared to be somewhat subdued, and the idea of soon forfeiting their lives to the outraged laws of their country, induced them to seek, by penitence and prayer, pardon of their Maker, through the atonement of his Son. Their crime was of the most horrible character, and when it is considered they were all married men with families, the mind shrinks back, horror struck and confounded. Middleton addressed the multitude, which was immense, with great earnestness, and particularly warned his companions, and others of Wellingborough (the place of their late residence), in the habit of leading dissolute lives, to desist from pursuing a course of wickedness, which, if persevered in, sooner or later must terminate in their destruction."

ANOTHER SHEEP STEALER.

From this date to that of the next execution, the death sentence was, we believe, passed at every Assizes for the County. Indeed a printed sheet lying before us signed by Wm. Abbott, Esq., High Sheriff, gives the "sentences of the prisoners tried at Northampton Assizes, which commenced on Saturday, the 28th of February, 1824, before the Right Hon. Lord Chief Justice Gifford, and the Hon. Mr. Baron Hullock," shows that upon this occasion alone twelve persons were found guilty of the offences imputed to them and were sentenced to death. All, however appear to have been reprieved. Sheep stealing was responsible for the next execution, that of William Longslow, which took place on the 29th July, 1825. He had been charged at the Summer Assize with Thomas Longslow on suspicion of stealing, taking, and driving away, 40 lambs from Clipston, of the value of £90 and upwards, the property of Matthew Ward. Thomas Longslow was, however, found Not Guilty, and acquitted. The condemned man, who was strong built and of middle stature, conducted himself with the utmost propriety, and joined occasionally with fervency the Chaplain whilst reading the prayers immediately preceding his execution. On ascending the drop he did not address the surrounding multitude, which was not so numerous as on many former occasions of a similar nature. He apparently suffered little after the drop fell, but died almost without a struggle. The poor fellow entertained very great anxiety about his wife, and declared that she was in no wise, either directly or indirectly, concerned in his delinquency. This execution is noticeable from the fact that the custom of admitting persons with wens to rub them with the hands of the dying man was suppressed.

THE EXPLOITS OF "CAPTAIN SLASH."

The following year is marked by the fact that an end was put to the exploits of "Captain Slash," which long lingered in the memories of many inhabitants of the County. He was executed on Friday, 21st July, 1826, for robbery at Boughton Green Fair. From an interesting historical record of Boughton Green Fair, which appeared in the *Northampton Herald*, in July, 1882, we quote the following particulars:—"It was the disagreeable practice of numbers of desperate fellows, late at night—when the majority of orderly, law-abiding visitors had gone home to bed—to scour the fair, maltreating and robbing all who came in their way. A more than ordinarily violent and determined raid of this kind in 1826 created intense alarm, and constitutes the great centre of interest in the later history of Boughton Green. The name of the principal leader was George Catherall, who had assumed, in imitation of the old highwaymen, the name of

"Captain Slash." Born of respectable parents at Bolton, in Lancashire, he joined in early life the ranks of the criminal class. For some time he served as a soldier, but the only testimony obtained as to the nature of his military career was the cat o' nine tails marks which decorated his back and shoulders to the day of his death. He was also a prize-fighter, being known in that capacity as "the Lancashire youth," and engaged in a somewhat notable battle at Warwick in 1825. After leaving the Army he formed one of a gang of thieves and pickpockets, who frequented the different fairs of the Kingdom. On the last night of the Fair of 1826, Catherall and a large number of confederates, mustering, it was estimated, about 100, scattered themselves amongst the booths, attacking several renters in a brutal manner and compelling them to surrender all the money in their possession. Soon the fair was in a perfect uproar, and what might have happened had Catherall carried out the design attributed to him of liberating the wild beasts from Wombwell's menagerie in order to profit by the inevitable panic that would have ensued, it is impossible to tell. As it was, matters were bad enough. Shrieks of wounded men, and cries of murder filled the air. The rioters forced their way into the booths where they could, and damaged those they could not enter. The proprietors guarded their property with drawn swords and loaded muskets, but with wonderful self-control refrained from using the latter lest friends should fall as well as foes. A small body of self-constituted police was hastily drawn up to assist in the preservation of order, and desperate encounters took place between them and

CATHERALL'S ROUGHS.

whom he had called upon to "form into line soldier-like." After a prolonged struggle Catherall and some of his companions were captured and brought to this town, where seven were subsequently committed for trial. The *sot-disant* "Captain" had his skull fractured and a finger broken, and when taken seemed to be almost lifeless. At the Police Court he behaved with the greatest hardihood. A bystander remarked, "He seems to be dead," to which Catherall, slightly raising himself from the chair in which he lay, replied, "I'm not dead, and shan't be until I have the rope round my neck." In due time the capital sentence was passed upon him, and Hugh Robinson, a lad of 19, the other principal offender, was transported for life. The execution took place on the 21st July, at the new drop overlooking Fetter-street, in the presence of a vast concourse of people. Catherall did not evince real repentance until the morning of his death, when he attended devoutly to the counsel of the Rev. W. Drake, the chaplain, and joined with much apparent devotion in the service held in the prison chapel, which, it may be remarked, closed with the administration of the Holy Sacrament to the convict. During this solemn ceremony he is said to have cried and sobbed bitterly, and, occasionally wringing his hands and beating his breast, called upon God for mercy. He joined in the responses, and several times repeated the words after the minister. At the conclusion of the services Catherall took the rev. gentleman by the hand, and told him that he was now prepared to die, and felt that he could die happy. On his way to the scaffold he recognised the Magistrate who had committed him (Mr. T. S. Samwell) whom, he remarked, he hoped to meet again in heaven. Arrived at the gallows he calmly surveyed the upturned faces of the crowd. Just before the white cap was adjusted he kicked his shoes off so that they fell among the people. This action is explained as having been prompted by a desire to give the lie to someone—his mother it was said—who had told him he would die in his shoes. Taking it in connection with the prisoner's demeanour just before one cannot but regard this as a noteworthy instance of "the ruling passion strong in death." The moment he gave the signal by letting fall his handkerchief the bolt was withdrawn and the drop fell. He struggled about two minutes in a convulsive manner before life became extinct. He was

buried without ceremony at St. Giles' Churchyard at three o'clock in the afternoon. Captain Slash was a fine athletic fellow, aged 29 years. Although popularly supposed to be the first, he was in reality the sixteenth culprit executed on what was then known as "the new drop." A quarto single sheet, purporting to give a "Correct Account of the Execution of George Catherall, *alias* Captain Slash," was published at a subsequent date by Arlidge, of Northampton.

A COSGROVE CRIME.

Four years elapsed before the hangman's services were again required in Northampton, where, on Friday, March 19th, 1830, Thomas White was executed in the County Gaol yard for committing a rape on Ann Swannell, a child under the age of ten years, at Cosgrove, near Stony Stratford. The condemned man was 24 years of age, and unmarried. His behaviour at the place of execution was becoming his situation, he appearing not only to be sensible of his awful condition, but to have benefited by the spiritual consolations of the chaplain. He appeared to suffer but little after the falling of the platform. The attendance was not so large as usual.

ARSON AT SHUTTLANGER.

In the presence of a large concourse of spectators, on the 18th of March in the succeeding year, James Linnell, aged 25, met a similar fate for setting fire to a barn at Shuttlinger on the 11th December, 1830. The barn, which contained about 20 quarters of barley, nine or ten quarters of wheat, and seven or eight loads of straw, belonged to the Earl of Pomfret, and was in the occupation of a Mr. Thomas Horn, who stated at the trial that about a hundred persons assisted to extinguish the flames. The prisoner, who was one of them, was heard to say that the man who set it on fire deserved to be hanged or burnt. Earlier in the day, however, he had been heard to say, in the course of conversation with some persons who were talking about the fires which were occurring in various parts of the country, that he wished all the corn might be burnt down, for he reaped no benefit from it. The chief evidence against him, however, was that of Edward Durrant, an accomplice, who had been committed for the offence, and who was removed from the dock to the witness-box, thereby hoping, as he averred, "to save his own neck." Prisoner had just before the fire shown him a flint, steel, and tinder-box, and after some conversation about them not having received any money that night, said, "Ned,—you, if you won't go and set the barn on fire I will." Durrant declined, and upon this Linnell said he would do it himself, adding, "if you say anything about it it shall be the worse for you, and if I cannot do it some of my companions shall." Prisoner denied his guilt, but was found guilty and sentenced to death, the Judge, who did not hold out the slightest hope of a reprieve, urging him to prepare for eternity. Great exertions were made to obtain a commutation of the sentence, and a petition to that effect, supported by the interest of the noble Earl to whom the property belonged, was forwarded to the Home Office, but a reply was received which left no room to hope that his life would be spared. He observed a determined silence upon the subject of the fire, but when spoken to respecting it asserted his innocence, though he said he knew who did it. He ascended the platform with a firm step, and after the fatal cord was adjusted listened to the pious exhortations of the Rev. W. Drake, the Chaplain, with some attention. On the cap being drawn over his face the Rev. Mr. Barker, a Wesleyan minister, kneeled down and prayed for some time, the prisoner several times audibly exclaiming "Lord have mercy upon me." Having shaken hands with those gentlemen whose duties had brought them to the place, he was launched into eternity. He struggled very little, and appeared to suffer slightly, and only for a short period.

MURDERING A SWEETHEART AT SIBBERTOFT.

On the 5th of March, 1832, William Grant was hanged for the Sibbertoft murder, the victim being Mary Wright, *alias*

Cheney. The man, who was some years in the Marines, bore the character of a quiet, harmless, and industrious fellow, but when he drank beer was said to be rather odd in his conduct. He was related to the victim by marriage, she being the daughter of his uncle's wife. The prisoner, when brought to the bar at the Spring Assizes, was in tears, and when required to answer to the arraignment stated that he did not know what to say. The necessity of some plea being explained to him, he finally pleaded not guilty. The victim, Mary Wright, was in service with a Mrs. Manton, the wife of a grazier, at Sibbertoft, and the prisoner, who was 41 years of age, was a gardener in the village. Grant frequently went to see the girl at Mrs. Manton's, and when asked what he wanted replied—"You know what I want; I want the girl that I love." On Sunday morning, the 28th August, the prisoner went to the house and asked the girl to follow his mother, who was lying dead, to the grave, stating that it was her last wish. Mrs. Manton refused to let her go, and he then went away. On the following Tuesday the girl was sent on an errand, but her return being delayed her mistress went into the yard to see if she was coming. She then saw the girl and the prisoner approaching the house about 200 yards off. When fifty yards from the house they stopped, and appeared to be talking together. Mrs. Manton called out "Mary," and then saw the prisoner take something from his side pocket and strike the girl on the breast once, and then twice a little lower down. They both fell, and the girl called out "murder." Mrs. Manton and a man named Burditt went to them, and then found him cutting the throat of the girl with a pruning knife he worked with. Mrs. Manton fainted, but on recovering saw the poor girl, from whom blood was running, walk to the house, whilst Grant was detained by several people to whose remonstrance he replied "I have done for her—I told her I would for years, and now I have done it." The evidence given against him at the Assizes also showed that the prisoner accompanied the girl—who died two days after the murderous attack—on the errand for her mistress, and in a quarrel with her in Mr. Tansley's bakehouse, he smote on his breast and said he would be double-ironed in some prison or hanged on some mount before the week was out. To the girl's mother he said, subsequent to the murder, that he had told her he would make her sip sorrow by spoonfuls, adding, and "now you have it." At 11 o'clock on the morning of the Monday following the trial, the condemned man, who had passed a restless night, but who breakfasted as usual, was led out upon the scaffold, and in consequence of a new and readier method of adjusting the rope, was within a very few seconds disposed of. He appeared to suffer but little—there was a slight convulsive clenching of the hands, one heave of the chest, and all was over. There were but few persons to witness the awful ceremony, in consequence of the fact that it was anticipated to take place at the usual hour—12 o'clock. About that time a vast concourse of people arrived from all parts, but too late for the object of their visit. After hanging the usual time, the body was cut down and delivered over for dissection.

ARSON AT GUILSBOROUGH.

For a much lesser crime—setting fire to a wheat stack at Guilsborough, Thomas Gee, aged 23, was executed on the 21st March, 1834. Samuel Sharpe, a farmer, of Guilsborough, had a wheat stack set on fire on the 27th Dec., and, receiving an alarm about eleven o'clock at night, he found his neighbours attempting to extinguish the fire. Gee, who lived at the bottom of the village, nearest Hollowell, was subsequently arrested, and when asked by Sharpe how it was that he had done this spiteful and malicious trick, cried bitterly, exclaiming "I hope you'll forgive me." Asked how long he had meditated the commission of the act, he replied that he had never thought much about it till it was done. When accused by a Constable from Northampton, he alleged that the rick was fired by a man named Green, who had said "the farmers have been docking the

poor men, now let's dock them." This, however, Green denied on oath at the trial. The jury found the prisoner guilty, and the Judge (Lord Chief Justice Tindal) characterising the offence as "a crime of the blackest order" sentenced him to death with great solemnity. The prisoner heard the sentence without any apparent concern, and on leaving the bar exclaimed with a firm and loud voice, "I am innocent, gentlemen all!" He suffered the extreme penalty of the law on Friday, March 21st. In consequence, it is supposed, of a sudden effort on the part of the unhappy man at the moment the bolt of the drop was drawn, the rope was displaced, and the dislocation of the neck, as in ordinary cases, prevented. This unfortunate accident protracted his sufferings for a period of nearly 20 minutes, and caused him to struggle violently. A very large number of persons assembled on the occasion, and those present are reported to have loudly expressed their disapprobation of the awful spectacle. It is stated that several females appeared on the scaffold for the purpose of undergoing the disgusting and absurd operation of rubbing with the dead man's hand, with the view of curing enlargements of the neck. After the body was cut down it was delivered to the friends of the deceased for burial at Guilsborough the same evening. Gee's execution was made the occasion of a sermon on "The Gradations of Sin," preached at Guilsborough, in the Baptist Meeting House, on Sabbath morning, March 30th, 1834, by the Rev. James Clark. The sermon which was printed by Cordeux, of Northampton, was dedicated, by permission, to Lord Althorp, Chancellor of the Exchequer, inscribed to W. Wood, Esq., High Sheriff for the County of Northampton, for his humane and benevolent attention to the prisoner; and addressed to the Church and congregation at Guilsborough. "Their faithful friend and affectionate pastor," as he describes himself, does not appear to have had a high opinion of Thomas Gee. "To most now present," he observed to his congregation, "this young man was well known as a native of this place, and as a thoughtless and dissipated youth, naturally addicted to a course of vice, and literally wanton from a child in his experiments of mischief. On the 27th of December in the last year, with little or no premeditation, he fired a portion of property in this village, in which he was detected, and for which he underwent his trial at the last Assizes at Northampton. Fully convicted of the crime of arson, he was condemned on the 5th ult., and suffered the extreme penalty of the law on the 21st. He was interred on the same day, amidst the deep sympathy of spectators and the bitter lamentations of his parents, in the churchyard of this place, in the 22nd year of his age." From a subsequent passage in the sermon it would appear that the day before his execution, when visited by Mr. Clark, the prisoner requested him to "publicly improve this event for the benefit of others, especially his companions." In the course of the sermon in question, it was urged that the exhibition of public executions, on well attested facts, tended to harden, rather than soften, spectators, and, by reconciling them to a momentary death, operated as a motive to the commission, and not the repression of capital offences. It was further contended that "the law which made incendiarism a capital offence, repugnant to humanity and hostile to every Christian principle, was a blot in the annals of British Legislature, which the hand of time itself would fail to wipe away."

THE PINKARD EXECUTION.

Since the death of Gee no one has been executed in Northamptonshire for a crime less grave than that of murder. At the March Assizes, at Northampton, in 1837, Hugh Gordon, George Swift, and William Crew, were sentenced to death for assaulting Henry Swift, and stealing from his person. Thomas White was, at the same Assizes, sentenced to death for burglary, at the house of Henry Cleaver, at Kilsby; Jesse Duckett being ordered to receive a similar fate for robbery from the person of William Coulling, on November 4th, 1836. These persons were afterwards reprieved. Indeed it was not

until the 16th of March, 1852, that the next execution took place—that of Elizabeth Pinkard, for the murder of her mother-in-law at Burnt Walls, near Daventry, on the 3rd of October, 1851. This was, as the Judge who pronounced sentence of death observed, a most horrible crime. The murderess, who was 51 years of age, lived with her husband near the latter's parents. The younger Pinkards appear to have become somewhat straitened in circumstances, and the landlord had threatened to eject them for arrears of rent. The husband, however, on the death of his mother would receive £1,000, in which she had a life interest, and this fact was suggested as a motive for the crime. On the day in question Mr. Pinkard, the senior, the husband of the murdered woman, had gone with his son to Daventry fair, leaving his wife in her usual health, but was fetched back in the evening to find her dead. She had been found sitting in a chair with a piece of tape round her neck and fastened to a hook in a cupboard close by. At first sight it looked as though she had committed suicide, but the suspicious movements of the daughter-in-law, who had visited the house during the day, the fact that cries of murder, accompanied by sounds of scuffling, had been heard proceeding from the cottage, a wound as though inflicted by a heavy mallet on the deceased woman's eye, the testimony of medical men that it was not suicide, together with the motive indicated for the crime, led to Elizabeth Pinkard's arrest, and to her being found guilty at the Assizes following of the crime of murder. She received her sentence with little emotion, and retained her self-possession to the last. The Judge (Sir John Jervais) had referred to the case as one of mystery, and it is, therefore, satisfactory to find that the wretched woman confessed her guilt and acknowledged the justice of her sentence. Although strenuous efforts were made for her reprieve, the Home Secretary and the Judge both having been waited upon, the execution took place on the day named on the drop at the back of the then County Gaol in Guildhall-road, Calcraft being the executioner. An impression had got abroad that the execution would take place on the previous Friday, and thousands of persons flocked into the town from the adjacent country, many of the visitors being women with babes in arms. The town was in a state of excitement the whole day, and scenes of drunkenness and riot were frequent. On the day of the execution there was a large crowd, comprised almost entirely of the town population, which behaved with great propriety. A general feeling of awe pervaded the assembly, which, it is stated, comprised ten thousand persons, and scores of persons were affected to tears. Early in the morning the convict had attended prayers in the chapel, and during the singing of a hymn her voice is said to have been heard above all the rest. Whilst being pinioned she prayed with much fervour, and at her request the cap was drawn over her eyes before she went up to the drop. This marks an epoch in the hanging annals of the county as being the last public execution in Northampton.

WIFE MURDER AT HOLCOT.

The first private execution in the county town took place inside the walls of the County Gaol on the 31st July, 1871, when Richard Addington, a shoemaker, 38 years of age, was executed for the murder of his wife at Holcot. The man appears to have been for some time jealous of his wife, who, by the way, was a native of Caldecote, near Towcester, but who had been in service at Northampton, and subsequently at Holcot. About 10 o'clock in the morning of the 30th of May, 1871, he had been watching her driving some ducks down the yard. They had previously quarrelled and on her refusing, at his request, to go into the house, Addington took her up in his arms, carried her indoors, cut her throat in two places and stabbed her twice in the side, and immediately told the neighbours what he had done. Before her death, which happened shortly after she exclaimed "My dear husband, you have cut my throat, I shall die," to which he replied "I know you will in a few minutes and so shall I in a few hours."

Then, realising his terrible position he fell on his knees and cried "Mary, pray forgive me," to which he answered "Yes, my dear husband, I forgive you." When told that she was dead, he said "I hope that she's at peace, and that I shall be with her." When upon his trial, before Mr. Justice Byles, a plea of insanity was put in, but the jury did not consider that there was sufficient evidence to justify a verdict to that effect, and the wretched man was in due course hanged. Strong efforts were made after his conviction to save his neck. The late Drs. Pritchard and Barr did much in this direction, but in spite of this, the largely-signed requisition to the then Home Secretary (Mr. Bruce), and a deputation of which Mr. Gilpin, M.P. for the Borough, was a prominent member, the law had to take its course. There was a great contrast between this and the execution of Mrs. Pinkard. At the anticipated execution of the latter the town was crowded with strangers, and the scenes generally attendant on a public execution were to be witnessed. On the occasion in question no strangers were present. A few hundreds of the townspeople congregated opposite the gaol, waiting the announcement that the sentence had been carried out, but the most perfect propriety of behaviour is said to have been observed.

THE WOOD BURCOTE MURDER.

Since this time only two executions have taken place in the County. The first was on Monday morning, the 30th of March, 1874, when Thomas Chamberlain was hanged for the murder of John Cox Newitt, a farmer, of Wood Burcote, near Towcester. This murder has been not inaptly described as one of the saddest tragedies that have stained the annals of this County. Chamberlain, who was 40 years of age and a shoemaker by trade, lived at the Lord's Field toll gate, on the Buckingham-road, nearly a mile and a half from the scene of the murder, which occurred shortly before eight o'clock on Sunday night, the 30th Nov., 1873. Mrs. Newitt and her son had gone to Towcester Church, the only persons left in the farm-house being Mr. Newitt, an old man 72 years of age, and Harriett Stevens, the servant girl. The former sat in the parlour reading his Bible, whilst the latter occupied the kitchen, and was in the act of writing a letter, when she was surprised by some one coming in. Thinking it was her mistress and young master, she rose to get the supper, when she was confronted by Chamberlain, who, from having worked in the harvest field for Mr. Newitt, evidently knew how to obtain access into the house, and who, without provocation, immediately attacked the girl with a weapon he carried. On the aged farmer making his appearance Chamberlain turned from the girl to him, and after a brief struggle levelled him to the ground with a blow. The girl escaped and raised an alarm, and on returning with assistance found the old man lying dead on the floor, the wounds leaving no doubt as to the brutal character of the murder. Apart from Chamberlain's identification by the girl, his blood-stained appearance, traces of blood between the two houses, and the subsequent recovery of an old sword from a pond near the prisoner's house, from which to the pond there were also traces of blood, helped to fix the guilt upon him. He was tried before Justice Brett on Tuesday, the 10th March, and, after listening to the whole of the proceedings with the utmost *sans froid*, was found guilty. In passing the sentence of death Justice Brett warned him that any hope of a reprieve would be entirely vain, and the public were so satisfied with the verdict that no efforts were made to secure an exercise of the royal prerogative. He was remarkably reticent with regard to everything that pertained to his murder and his approaching end, and laughed at the warders, and joked with the executioner on the scaffold itself. Reminded by Marwood, described in a broad-sheet before us as a man from the neighbourhood of Lincoln, at 6.15 in the morning that his time was getting short, Chamberlain replied, "I know that; I never felt better in my life." During the pinioning process he said with a grim smile, "You're strapping me up pretty tight." The executioner's verdict might

very properly be that he never saw a man meet death in so careless and unconcerned a manner. His death was in harmony with his later days. Chamberlain had accumulated a considerable number of news cuttings of crimes—murders, suicides, burglaries, &c.—and evidently took great interest in criminal history. So much so, indeed, that it was suggested, in the absence of motive for the crime, that it was the outcome of an inordinate study of the records in question. The fact that some of the condemned man's friends were esteemed Baptists led the Rev. John T. Brown, of College-street, Northampton, to visit him. The rev. gentleman was, however, rudely repulsed. Indeed, in the course of a final interview with his wife, children, and brother on the Friday preceding the execution, he manifested little concern about a future existence. We quote from the broad-sheet already referred to

THE CONVICT'S LAST FAREWELL

to his wife and children: On Friday afternoon (March 27th) the convict's wife and two children, a boy of fifteen and a girl of eight, together with his brother, called to say a last farewell to him. The interview, which lasted about twenty minutes, was by no means of a character which might have been expected on such a solemn occasion, and part of the conversation was of a very unusual description. . . . Alluding to his removal from an upstairs cell to his present one, the prisoner asked his brother if he had found among his property a cutting from a newspaper with reference to Victor Townley, who, about five years ago, committed suicide at Pentonville by throwing himself down the steps. The brother replied in the affirmative, and the prisoner then observed that he believed his gaolers were afraid that he would follow that example, and, in order to prevent him, removed him to another cell. . . . The remainder of the conversation was of a similar frivolous character, no allusion whatever being made to the fearful fate awaiting him, and the subject of religion was ignored with the exception of one remark which fell from the unhappy man, to the effect that, even at the eleventh hour, "it would take a great many parsons to change him," meaning that any entreaty to him to repent would be fruitless. Shortly afterwards the interview terminated. The only manifestation of feeling on the part of the convict was shown at the moment when his family left him.

THE MILITIA STORES TRAGEDY.

The scaffold was last used on the 12th November, 1878, when Sergeant Patrick John Byrne was executed at the (then) Borough Gaol on the Mounts, for the wilful murder of Quartermaster-Sergeant Brooks, and Pay Sergeant Griffiths, at the Militia Stores nine weeks previously. Byrne had hitherto a good record. He was a native of Dublin and respectably connected, a brother, it is averred, being a Roman Catholic priest. He had risen from a private to be sergeant, and was just before this tragedy a Colour-Sergeant in the Militia Regiment. In consequence, however, of certain occurrences with which his superior officers found fault he was disgraced from a colour to a common sergeant, and as a consequence had to leave the quarters he occupied at the Stores. Brooks, whose duty it was to see the rooms handed over to Byrne's successor made some remark to the latter in the Reading Room to the effect that he had left his quarters dirty, and Byrne, replying to the effect that he would go and clean them, went out. Shortly after Brooks went into the yard, where he was shot through the heart by Byrne, who had apparently been in waiting for him. Two sergeants, hearing the report of the rifle, rushed out, when one of them, named Griffiths, met a similar fate, his brains being blown out. Byrne, who appeared to be beyond himself, was secured before he could do further threatened mischief. He was tried at Bedford before Baron Huddleston, and in answer to the usual question before sentence of death was passed, expressed his sorrow for the crime, and attributed it to the drink. Indeed, in the formal

confession which he subsequently penned, he solemnly declared that had it not been for excessive drinking he should not have committed the crime for which he was to die. From the outset, he manifested sincere contrition for the crime, and paid marked attention to the ministrations of Canon Scott, of the Roman Catholic priesthood. Having kissed all those who were witnesses of his execution, he met his fate with remarkable resignation. He had himself acknowledged the justice of his sentence, and, it is said, not only expected, but desired that it should be carried out.

THE EAST HADDON MYSTERY.

The last sad scene in connection with what was for some time known as "The East Haddon Mystery" was enacted on Tuesday, January 10th, 1893, in Her Majesty's Prison, Northampton, when Andrew George McRae, who was on Christmas Eve convicted of the murder of Annie Pritchard and sentenced to death by Mr. Justice Kennedy, suffered the extreme penalty of the law at the hands of Billington, the Public Executioner. On the morning of Sunday, August 7th, 1892, the town was first startled by the announcement that the decomposed remains of a human body had been found in a ditch on the turnpike-road about half a mile from Althorp Park Station, on the road to East Haddon. Upon examination the remains were found to be those of a young woman, partially clothed. The body was headless and armless, only the trunk and the legs remaining, the latter being tied back to the buttocks. On the sacking in which they were contained a label bearing the name of "E. M. Rae" was discovered, though but little weight was attached to that fact at the time, as Mr. E. M. Rae, who was at that time a bacon factor, &c., having a stall in the Northampton Market, and a warehouse in Dychurch-lane, gave evidence at the inquest, and explained that he had at times sold wrappers of such a character. The shocking discovery was taken up by both the County and the Borough Police, whose efforts were at last rewarded with some amount of success. After the lapse of some three weeks or a month information was given by a Mrs. Bland, a dealer in second-hand clothes, residing in College-street, Northampton, that Andrew George McRae the brother of Mr. E. M. Rae, had sold her several articles of woman's apparel, and also some baby linen in the latter part of the month of July. Andrew George McRae was then seen by the Police, and in reply to their questions as to how he came dealing with the clothes, volunteered certain answers, which were found to be untrue. McRae, who was 36 years of age, was at that time working for his brother as an assistant at the stall on the Market-square, and also had charge of the warehouse in Dychurch-lane, of which he kept the keys. He was a married man, lodging in Northampton, but had a wife and two young sons residing in Birmingham. Further enquiries were instituted by the police, and on the Saturday, Sept. 3rd.

MCRÆ WAS ARRESTED

on suspicion of murdering a woman unknown. He was brought before the County Magistrates on Monday, the 5th September, and remanded till Saturday, the 10th September. Prior to his arrest, and between that time and the prisoner being brought up on remand, the Police had made enquiries in Birmingham, and found out that a young woman named Annie Pritchard left her home in the previous March, and had not since been heard of. A family of the name of Pritchard resided near the house of the man Andrew George McRae, at Birmingham, and it transpired that he had been on most intimate terms with Annie Pritchard, a young woman, about the age of 32. On her leaving Birmingham she led her sisters and brothers to believe she was going to Liverpool to be married to a man named Guy Anderson, a lithographic artist, with whom it was said she had previously been keeping company in Birmingham, and that then they were going to America. On her departure from Birmingham she took with her some two or three large and small boxes, containing a

quantity of clothing and other articles, among the latter of which were certain family relics. Instead of going to Liverpool, however, it was asserted she came to Northampton, and lived with the man McRae in St. John-street, under the name of Mr. and Mrs. Anderson, until July the 20th, when they left. In June, the supposed Mrs. Anderson gave birth to a child, and was attended by a midwife and other persons. On the evening of the 20th July Mr. Anderson (McRae) and Mrs. Anderson (the alleged Annie Pritchard) left St. John-street with the supposed intention of going to fresh lodgings in Derby-road. They were accompanied to the top of Bridge-street by a young woman named Elliott, who carried the baby, and there they parted, McRae stating that they could do without her assistance any further. From that night, however, neither the woman nor the child have ever been seen, and it is conjectured they were both murdered that night in the warehouse in Dychurch-lane. A portion of the clothing in which the remains were wrapped was subsequently identified by the sister of Annie Pritchard as belonging to her and as having been taken away with her when she left Birmingham. She was also shown the other clothes and articles which McRae had been found disposing of, and identified them as belonging to members of the family. The Assizes were opened in Northampton on the 16th November, and on the morning of the 17th the trial of Andrew George McRae for the wilful murder of Annie Pritchard was proceeded with before Mr. Justice Kennedy. The case proceeded up to luncheon time, when on the adjournment a most singular

AND EXTRAORDINARY INCIDENT OCCURRED, the fact that a jurymen had temporarily left the precincts of the Court necessitating a postponement of the trial. At the adjourned Assizes on the 20th December, however, the chain of circumstantial evidence was forged link by link against the prisoner, and no less than 47 witnesses were examined for the prosecution. It was shown that the prisoner had been dealing with wearing apparel known to have belonged to Annie Pritchard, that he had told contradictory and untrue statements as to her whereabouts, that he had purchased lime (lime having been discovered on the body when found), that charred fragments of bones, which were said to be those of a human hand, had been found under the copper in the warehouse in Dychurch-lane, and that in the copper there was a greasy fluid, in which there was human hair. The main line of defence was that there was nothing to show that the putrefying body was that of Annie Pritchard and that she had probably gone off with her old lover, Guy Anderson. The trial proceeded for five days, and the investigation was of a most careful and painstaking character. Mr. Buszard occupied three hours in closing the case for the prosecution, and the speech for the defence by Mr. Attenborough occupied five hours. A like time was occupied on Christmas Eve by Mr. Justice Kennedy in summing up the case to the Jury, who, after an hour and a half consideration, returned with a verdict of guilty. When McRae was asked as to whether he had anything to say why sentence of death should not be passed upon him, he said that any sentence that might be passed upon him had no terror for him because he was perfectly innocent of the charge. He told the jury that as long as they lived their conscience would accuse them. The condemned man protested up to the last his complete innocence of the crime of which the jury found him guilty. At a quarter to nine o'clock, on the morning of execution, the bell of St. Sepulchre's Church began to toll, and a few minutes before nine o'clock McRae, who had slept well and partaken of a good breakfast, submitted calmly to the ordeal of pinioning at the hands of Billington, after which the procession started for the scaffold, the Rev. W. Phillips, chaplain, reading the sentences of the service for the Burial of the Dead in a clear, impressive voice. McRae walked firmly to his doom with head erect. On the scaffold being reached the strapping of the legs was but the work of a moment, and in the midst of the solemn recital of the words, "In the midst of life we are in death," Billington pulled the lever and McRae disappeared, death being instantaneous.

Funeral Sermons.

Memento Mori;

A Chronological Table of Funeral Sermons.

Delivered on those Mournful Occasions at
several times, and in several places.

Beginning with the Year, M.DCCXXIV. And to be still
Continued, if God permit.

Writ, By THOMAS BRITTAIN. 1741.

Our time with swiftest speed doth fly
A few days more, and we must dye
And Sleep within our Beds of Clay
Untill the dreadful Judgment day
Then we must wake when Christ appears
With Joyful hopes, or dismal fears.

Dated, November 6th 1741.

JOHN IX. 4.

I must work the works of him who sent me, whilst it is called
to day for the Night cometh, when no man can work. Saith our
Lord & Saviour Jesus Christ.





*To the Impartial & Candid Reader
of this uncommon draught:
wishing
Comfort in Life, Peace in Death, & Happiness
in a future state.*

THE awful Consideration of Mortality hath invited me to this present undertaking of transmitting to futurity the last periods of time that hath introduced such a Number of my Acquaintance and friends into Eternity Several of whom I in times past while in the land of the Living were particularly acquainted with and greatly delighted in But God hath Changed their Countenance and sent them away And in a Little time I must follow them into those Gloomy Regions of Darkness and Death that they are now in. The View of these Melancholy Seasons and the thoughts of what was Offered on those Occasions is of a Double Advantage to me and fully Compensiates me for all the pains I have taken in this Unusual Collection, tis not the Effect or produce of Fancy or the fruit of Enthusiasm But y^e Sober Result of a Deliberate Mind and Calculated Entirely for my own private Use having in this Affair, no design or desire to pleasure a friend Or answer the Querilous Objections of any Spectator, or Observator of this Domistick and private Intilligencer This I thought fit to Incert that so any Reading hereof may be Easie about it or letting it alone Without asking a Question and thereby putting the Author to the troublesom Office of being a Respondant which I have an Aversion to.



Memento Mori.

1724. Jan. 2^d.

THOMAS JANES, als: Hopkins of Sewel &c

was a pious good man a member of the Church of Sundon He was Buried Jan: 2^d. 1724-5 I preached his funeral from these words in Deut. 32. 29 O that they were wise that they understood this, That they would Consider their latter end, which Text was made choise of by his Widow, and the Sermon was preached in the Quakers Meeting-house at Sewel in the parish of Houghton on the same day he was buried.

1725. Aug. 8th.

JOHN BRITAIN of Chalton,

was an Infant, and my son, and (then) only child, aged about eight weeks. I sent a letter down to my hon^d father to come up to preach a funeral discourse but he being occasionally prevented, I (though with great regret) was obliged to do it my self, the words I preacht from was in Job 14, 1 Man yt. is born of a woman is of few days and full of trouble, he cometh forth like a flower It was preached at Sundon on the day of Interment Aug. 8; 1725.

1727. June 25th

HUGH WILLET of Whaddon in Bucks.

was a religious good man a worthy member of the Church of Stoney Stratford, the husband of a good wife, and the father of many children, he chose my father to preach his funeral sermon at Stoney Stratford, and me to do the like at Caldcott both from one & the same text which was 1 Cor. 15 ult. Wherefore my beloved brethren, &c. which I preached (some time after his death) June 25th, 1727, at Caldcott.

1727. Oct. 22^d.

JOHN FRENCH of Stoneystratford

was an old experienced servant of Christ, lame and decripid in body but of a strait mind, and upright soul being old in years and grace, lived always a single life, incorporated into the Society of Christians at Stoney Stratford he chose me for to preach his funeral sermon from 2 Cor. 13, 11,

Finally brethren farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love, and peace shall be with you which request of his I fulfilled at his funeral at Stratford, on Lords day, October 22nd, 1727. He was a sincere lover of all that bore the Image of Christ and no doubt is now at rest in the bosom of Christ whom he dearly loved and also sincerely desired to serve in truth and in sincerity.

1729. Sept. 14^a

MARY WARREN of Leckhamsted

was an aged widow, a pious matron and a worthy member of the church of Stony Stratford, I preached her funeral sermon at Stony Stratford some time after her death from Deut. 32, 29, O that they were wise that they understood this, that they would consider their latter end, which words she made choice of in her life-time.

Apr. 20th 1747.

MARTHA CRIPPS, of Stoneystratford

was a member of the Stratford Community, and I hope a very good woman, widow of the late W^m. Cripps, minister, I was sent for down to preach the funeral sermon which I did at Stoneystratford on the day of the funeral, the text was in Psal. 55, 6, Oh! that I had wings like a dove, then would I fly away and be at rest She was much addicted to melancholy & gloom.

Feb 14th 1748.

ELIZABETH WHITE Sen^r. of Stoneystratford

Was an ancient woman and for many years lived in a state of widowhood serving God day and night and might be truly called a mother in Israel. She was a worthy member of the Church of Stoneystratford, one that was judged more fitter for heaven than earth, for she seldom took much care of lower things, but of w^t is above. She was blest with a comfortable subsistence during her abode here, and in the 73^d year of her age, was taken with a mortification in her legs which soon transplanted her into another state. She desired me to preach her funeral sermon and also chose her text both which I complied with when she was buried in the burying place at the Meeting house in Stoney stratford on the 14th of February, 1748, at which time & place I preacht her funeral sermon from Job. 3, 17, There the wicked cease from troubling and there the weary be at rest.

Mar 16th 1748.

ELIZABETH WHITE, Jun^r. of Stoneystratford

was the daughter of the last mentioned person, a single woman and always lived with her mother. She was about 52 years old and in her younger years early devoted her self to Christ, and was a member of Stratford Community, but soon after, she grew melancholly, and deprived of her reason, & so continued in that deplorable condition till a little before her

death, she was taken bad of y^e same distemper as her mother was (viz.) a mortification in her legs, which soon put a period to her days. Before her death she appeared more sencible, and talked very rational, and very composed in her mind. Her relatives sent for me to preach the funeral Sermon, which I accordingly did at Stoneystratford on the day she was buried, which was March 16th, 1748, and the text I preacht from (being left to my liberty) was in the 1st chapter of Phillipians and verse 21st, To dye is gain. She survived her aged and pious mother about five weeks, and now they lye sleeping close by each other in their beds of dust and corruption in the Baptist Meeting-house yard in Stratford abovesaid there (with abundance of my old friends, acquaintance, and dear relations) waiting for a joyful and glorious resurrection.

Oct^r 14th 1750.

ANNE HICKS of Calverton

was a very worthy pious good woman, and lived in a state of virginity till she was pretty old, and then she married a few years before her death. I had been acquainted with her for more than forty years. She was a member of the church of Stoneystratford, and an honour to her profession. Before her death she chose me preach her funeral sermon which I did some weeks after her death at Stoneystratford aforesaid from Psalm 6, 5, In death there is no remembrance of thee, and in the grave who shall give thee thanks? On Octob. 14th, 1750, which words she chose herself, She dyed in the 75th year of her age.

April 12th 1753.

MARTHA HAYNES of Stoneystratford

was my kinswoman, my particular acquaintance, and my Christian friend whom I had known from my child-hood a sincere lover of Christ, and all his followers, whose conversation was at all times as becometh y^e Gospel of Christ and an ornament to the Church of Stoneystratford of the which she was a worthy member. She waded thro many and various troubles of life and pressing wants to the which she was reduced by poverty, &c., yet lively & chearful under every circumstance till death released her from all afflictions on Apr. 9th, 1753. I was to fulfill her dying request Sent for to preach her funeral sermon which I did on the 12th day at our Meeting there, from Psal. 73, 26, My flesh & my heart faileth, but God is the strength of my heart & my portion for ever, which text she chose, and then she was laid to sleep in her bed of dust by many of her dear friends who are waiting with her for a joyful resurrection. She was about seventy years of age.



Mortality Remembered:

OR

A Chronological Account of Funeral Sermons

That I have heard on those Mournful Occasions

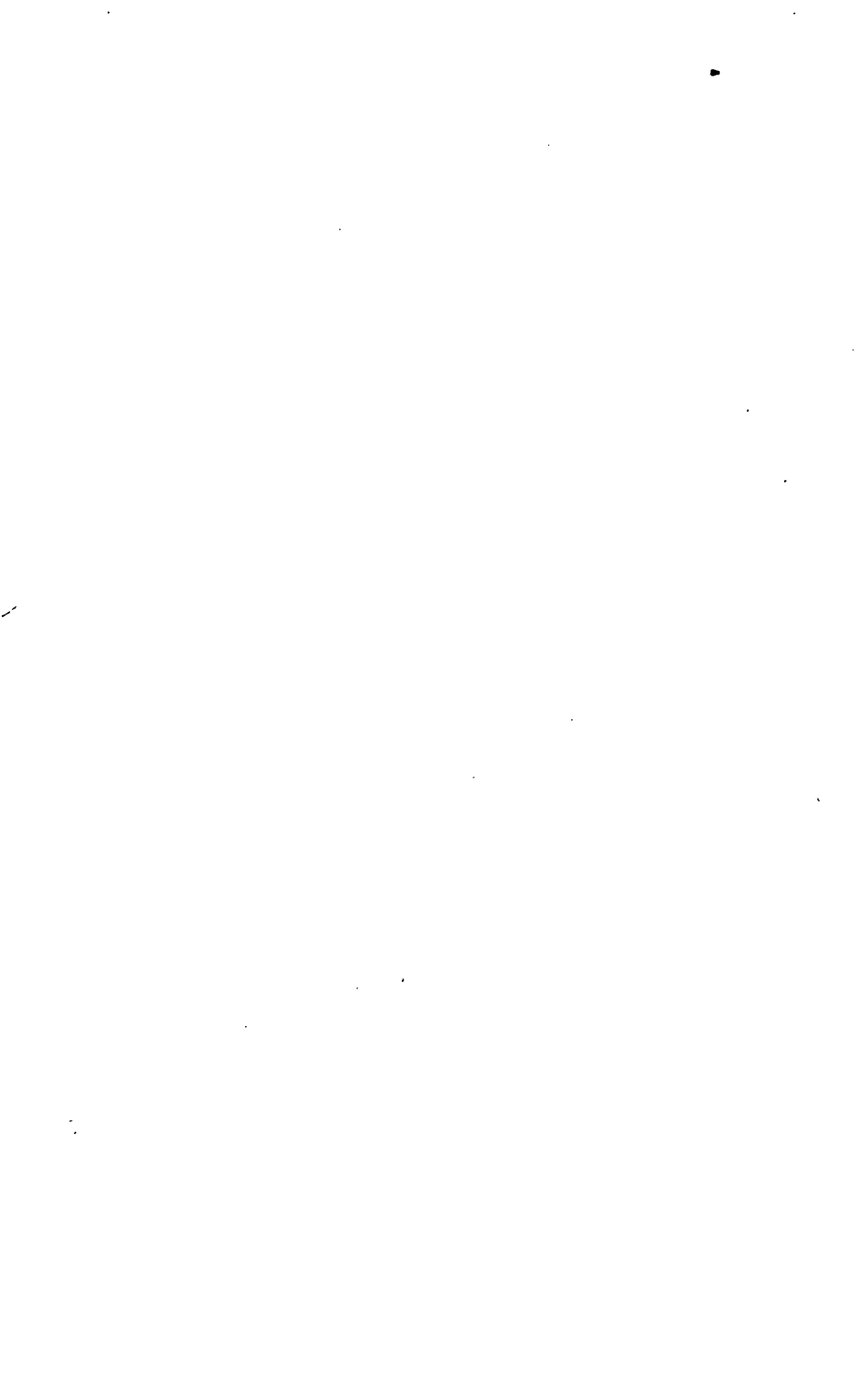
At Several times, in Several places, And also
by Several Persons of my Brethren
in the MINISTRY.

Beginning with the Year M.DCC.XX. With a design to be Still
Continued, if God permit.

By THOMAS BRITTAIN.

ECCLES. IX. 10.

Whatsoever thy hand findeth to do, do with thy might, for there
is no work, nor device, nor knowledge, nor Wisdom in the Grave,
whither thou goest.



O Death! where is thy Sting? Hosea 13 Chap: 14 V:	To the Pious, and Unprejudiced, and Impartial Readers of the following Annotations Upon the Instances of Mortality taken notice of, within the following pages Wishing all gracious Benedictions from God, y ^e Father, Thro' Jesus Christ our Lord, & only Saviour.	O Grave! where is thy Victory? 1 Corinth. 15 Chap. 55 V.
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Candid Reader

EVERY Man is undoubtedly at Liberty to think, Act and write Corrospondant to the plan of his own fancy, however Chimerical or Phantastical it may appear to the View of another provided he acts agreeable to the Dictates of his Conscience and the Moral Character of his Creator, and for his thus behaving himself (in most cases) is responsible to none but his God, and his Conscience, and he may claim y^e Liberty to find fault wth others as others have reason to do so with him This being the Case I hope I may pass uncensur'd for this my performance in a Carping and Captious Age, its design is purely adapted to my Sole and Private use, without any view of Cultivating it for the Advantage of others. And Consequent hereunto, I having taken an Uncommon liberty in Ranging and Marshalling these my Materials, so as to Errect a Strange and unsightly pile in the View of Some who love no performance but their own and its a pleasure to me to Collect this Melancholy Draught, and to Animadvert on those Mournful Occasions which appears to be the Scorse of this Sad System now the pleasure resulting from hence is not y^e Origin of the facts but the Effects produced and Deducted therefrom Some of the persons took notice of in these pages (now under the Clods of the Earth) were nearly related to me, and those Sad Vacancies y^e Death hath made in my Family hath verily Cost me a large Share of pensive Mourning Some others of them were my plesant Companions in Christian Conversation But now Death hath dissolved those bands of Amity and they are Silent in the dust. . . . And those Sermons

preached at their funerals are to be Remembered, & practiced as Warnings to me to get Ready for my own Exit and Departure out of the World Which is the primary and proper use, we are to make of such funeral Discourses for when we are once Engrasped in Death's frozen Arms and made Subjects of his dark Territories then all our Work will be at an End, and if we are then found Unconverted, we are ruined, and Nonplusht for ever But not to insist any Longer by way of Preface I bid you adieu, & Subscribe my Self

Yours, to please You, When I think proper

TH. BRITAIN

Chalton Nov^{br} 16th
1741.





Mortality Remembered.

Feb. 23^d. 1721.

JOSEPH MEAD of Stretley

Was anciently a Member of the Church of Stonystratford and my Kinsman, He was buried at Luton Meeting place and his Funeral Sermon Was preached at the time & place of his Burial, By Mr. Thomas Marsom Elder of Luton Church and the Text was in Hebrews 11. 13 These all dyed in Faith. He was an Old Man, and followed to the Grave by his Widow & Nine Children he was Buried on the 23^d. of February, 1720-1.

Apr. 21st 1733.

JOHN BRITTAIN of Stonystratford

Was my Dear and Honoured Father, the loss of whom, I have reason to mourn for not only as he to whom I (under God) owe my being, but likewise as a Useful and Sincere friend in Spiritual Affairs. He Underwent many Changes in this inhospitable World, and at Last By a Languishing Distemper The Lord put an End to his Troublesom life by taking him to himself. Which was about 12 a Clock, on Thursday April 19th. 1733 And he was Buried in the Baptist Meeting Yard on the Saturday following at which time and place Mr. Joseph Jenkins, then of Winslow (but since dead) did preach the funeral Sermon, and the Text which was Chosen by my dear Parent, was Job : 19. 25, 26, 27 For I know that my Redeemer liveth and that he shall stand at the latter day upon y^e Earth And tho after my Skin, Worms destroy this Body, Yet in my flesh I shall see God, Whom I shall see for my self, and mine Eyes shall behold, and not another, though my reins be Consumed within me.

But on this Subject I shall say no more
Because, at Large, I've treated on't before.

Aug: 10th. 1734.

MARY BRITTAIN of Chalton

Was the Daughter, and Only Child of Richard Thompson late of Shidlington, Unto Whom I was Nearly related in the Conjugal Bonds, as being the Wife of my Youth, and an agreeable Companion in an unkind World. A person of Piety and great Virtue, and of great Vivacity and deep penetration And had it pleased the Divine Being to have blest her with health & that proper agility of Body, which she had of mind, I should have been as happy in the Matrimonial Station as most persons living But that God whose Wisdom is inscrutable, and Judgments unsearchable laid his hand very heavy upon her by a distortion of joints, and Contraction of Nerves, Imbecillity of Tendons. and Stagnation of the Juices, as at last rendered her Decripid, and unactive to the last degree, which attended with Various Concomitants, & appendages thereunto belonging, Rendered her Case the most affecting & Melancholly She in this furnace of Affliction was often poured from Vessel to Vessel and had a large potion of Gall & Wormwood intermixt with those Minute intervals of Comforts that a kind God imparted to her She Struggled under these Insuperable difficulties for many years at Last it pleased God to release her from that long train of Tribulation and Sorrow, by Calling her out of this World by Death and thereby discharging her from all her pain & grief Which was on Thursday August the Eighth, 1734, About 10 a Clock in the Evening and On Saturday Aug. 10: She was laid to Sleep in her bed of Dust in the Baptist Meeting House-Yard at Leighton, at Which time and place her funeral Sermon was preached by Mr. Richard Butler, Elder of Berkhamsted and he being to Chuse a Text, He preacht from the Words Psalm 17. 15. As for me I shall behold thy face in Righteousness I shall be Satisfyed when I awake in thy Likeness and a Very pertinent and Seasonable discourse it was indeed he (at my request) preached the Same Sermon from y^e Text the next day at my House at Chalton, for the Sake of those who had not the Opportunity to hear it at the time of her funeral, She dyed in the thirty fourth Year of her Age, being born in 1700 Having been Married Ten Years, Nine Months and Eighteen days, and was the Mother of five Children, Three of Whom are yet living, And for a further View of her Afflictive life and comfortable death I Refer You to the History of my Own life, Volume II^d.

Jan : 7th. 1738.

JAMES BRITTAIN of Chalton

Was my Son, an Infant, that took a small View of this World, Just y^t. it might be said (he was here) & then fled into Eternity, he scarce knew any thing of this World Except the pains & Miseries thereof for before he had been on this Globe three quarters of a Year God removed him to brighter & more Serene Regions he was took away from this State January 4th. and buried the Seventh day of the Said Month, 1738 in my Own Garden and my kinsman Joshua Mead of Luton preached at the same time a funeral Sermon from Job : 30. 23. For I know that thou wilt bring me to Death and to the House appointed for all Living ; it was a Discourse indeed.

Augth 3^d. 1746.

JOHN BRITTAIN Late of Chalton

Was my Son and an hopeful Youth, Whom I did hope would have lived to have been a Comfort to my Old Age But divine Providence deprived me of that Expectation And removed him by the Stroke of Death into Eternity in the flower of his Youth, or Rather in the Bloom of his days, for in the Time of the Late Horrid Rebellion, This my Beloved Son Enlisted himself in one of the New-Raised Regiments to Suppress that Diabolical Crew that Threatened ruin to Our Nation and all that was dear to us Under the Command of his Dis-Grace, John Russel the Duke of Bedford, and So went with the Regiment from one place to Another about the Kingdom and was a long while in the Town of New Castle upon Tine in the County of Northumberland, and then my Dear Son with the Rest Removed to the city of Durham where he fell of the Small Pox, which put an End to his life, and his Warfare and all the various Sorrows & difficuties of that Sad Winter of 1745 & 6 It was about the 25th. of March 1746 that he Left this Sorrowful World, and before he was Twenty Years of Age. He so Young Acted an Honourable part to his King and Country in freely Engaging in so hazzardous a Case which will be to his honour and I hope that God hath taken him to the Mansions of Glory I did not hear of his Death for a long time after, And when I had the Sorrowful News confirmed, I desired My good Friend and Brother Mr. Henry Finch to preach a funeral Sermon for my Son Which he accordingly did, at Sundon August. 3^d. 1746. The Text that I chose pertinent to the Solemn and Mournful Occasion, and Which he preached from was Lam. 3. 32 Though He cause Grief, yet will he have

Compassion on us, According to the Multitude of his Mercies. And So I lost my Son on Earth But I hope to See him in Heaven and Glory. It was a Sad Scene of Grief to Me, But Blessed be the Lord Who hath still great Compassion on me according to the Multitude of his Mercies.

May 2^d. 1749.

SAMUEL MARSON of Luton

Was a Gentleman of great Substance in the World being a Linnen-Draper A Solicitor in Law, and likewise an Eminent Minister of the Gospel. But, Notwithstanding all his Attainments, and Endowments, He was Arrested by a Wasting Lingular Distemper, which Terminated in his Death and put a final Period to all his busie Actions of Life, He was in great Pomp and State Laïd in y^e Grave in the Baptists Meeting-house yard at Luton, and at that Time (Before his Corps were Interred) a funeral Sermon was preached for him, by the Reverend, and famous Mr. Samuel Wilson of London (since dead) And the Text was Acts 16. 17 These Men are the Servants of the Most high God, Which Shew unto us, the way of Salvation, and a fine Discourse it was, Making proper Allowances for his Notions, And an Oration was made at the Grave But the Audiencē was so great and I so little, that I know not what it was. This the day of his Burial was on Tuesday, May 2^d 1749 His Age was not great, Nor his Years many, Yet Death removed him into the World of Spirits (I hope) above.



CURIOUS ACCOUNT
OF
The Remarkable Case
OF THE
DUCHESS OF BEDFORD,
IN THE REIGN OF EDWARD IV.,
WHO WAS CHARGED WITH
HAVING BY WITCHCRAFT FIXED THE LOVE OF THE
KING ON HER DAUGHTER QUEEN ELIZABETH.

Furnished by the Rolls of Parliament of 9th Edward IV.

Edited by
THOMAS WRIGHT, ESQ., M.A., F.S.A., &c.
(In the Proceedings against Dame Alice Kyteler,) for the Camden Society.



Northampton:
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1867.





Remarkable Case of the Duchess of Bedford,

*Charged with having by Witchcraft fixed the love of the King
on her Daughter Queen Elizabeth.*

“Edward by the grace of God, kyng of Englund and of Fraunce, and lord of Irland, to the reverent fader in God Robert byshope of Bathe and Wells, oure chaunceller, greting. Forasmoeche as we send unto you within these oure lettres the tenure of an acte of oure grete counsail, amonge othir thinges, remaynyng in thoffice of oure privé seal, in fourme as folowith: In the chambre of the grete counsaill, callid the parliment - chambre, within the kyngs paleis att Westminster, the x. day of Februarie, the jxth yere of the regne of oure soveraygne lord the kyng Edward the IIIIth, in the presence of the same oure soveraigne lord, and my lordis of his grete counsail, whos names ben under writen, a supplicacion addressed unto oure said soveraygne lord, on the behalf of the high and noble princesse Jaquet duchesse of Bedford, and two sedules in papier annexed unto the same supplicacion, were openly, by oure saide soveraygne lordis commaundement, radde; and aftirward his highnes, by thavis of my said lordis of his grete counsail, acceptyng eftsones the declaracion of my said lady specified in the said supplicacion, accordyng to the peticion of my said lady, commaunded the same to be enacted of record, and therupon lettres of exemplificacion to be made under his grete seal in due fourme; the tenure of the supplicacion and cedules, wherof above is made mencion

hereafter ensue in this wyse. To the kyng oure soveraygne lord ; shewith and lamentably complayneth unto your highnes your humble and true liegewoman Jaquet duchesse of Bedford, late the wyf of your true and faithfull knyght and liegeman Richard late erle of Ryvers, that where shee at all tyme hath, and yit doth, treuly beleve on God accordyng to the feith of Holy Chirche, as a true cristen woman owith to doo, yet Thomas Wake squier, contrarie to the lawe of God, lawe of this land, and all reason and good consciens, in the tyme of the late trouble and riotous season, of his malicious disposicion towards your said oratrice of long tyme continued, entendyng not oonly to hurt and apaire her good name and fame, but also purposed the fynall distruction of her persone, and to that effecte caused her to be brought in a comune noyse and disclaundre of wycheecraft thorouout a grete part of this youre reaume, surmytting that she shuld have usid wichecraft and sorcerie, insomuche as the said Wake caused to be brought to Warrewyk atte your last beyng there, soveraigne lord, to dyvers of the lords thenne beyng ther present, a image of lede made lyke a man of armes, conteynyng the lengthe of a mannes fynger, and broken in the myddes, and made fast with a wyre, sayyng that it was made by your said oratrice to use with the said wichecraft and sorsory, where she, ne noon for her ne be her, ever sawe it, God knowith. And over this, the said Wake for the perfourmyng of his malicious entent above-said, entreted oon John Daunger, parishe clerk of Stoke Brewerne, in the counte of Northampton, to have said that there were two other images made by your said oratrice, oon for you, soveraygne lord, and anothir for oure soveraigne lady the quene, wherunto the said John Daunger neyther coude ne wolde be entreted to say. Wheruppon it lykid your highnesse, of your noble grace, atte humble sute made unto your highnesse by your said oratrice, for her declaracion in the premisses, to send for the said Wake and the said John Daunger, commaundyng them to attende upon the reverent fadir in God the bishop of Carlisle, the

honorable lord therle of Northumberland, and the worshipfull lords lord Hastynge and Mountjoye, and mayster Roger Radclyff, to be examined by them of such as they coude allegge and say anenst your said oratrice in this behalf; thaxaminacions afore them had apperith in wrytinge herunto annexed; wherof oon bill is conteyning the sayings of Wake, and writte with his owne hand; and anothir shewyng the sayings of the said Daunger, and wrete in the presence of the said lords; which seen by your highnesse, and many othir lords in this your grete counsell, the xx day of January last passed, then beyng there present, your said oratrice was by your grace and theime takyn clerid and declared of the said noises and disclaundres, which as yet remaygneth not enacted; forsomuch as divers your lords were then absent. Wherfor please it your highnesse, of your most habundant grace and grete rightwisnesse, tenderly to consider the premisses, and the declaracion of your said oratrice had in this behalf, as is afore shewid, to commaunde the same to be enacted in this youre said grete counsaill, so as the same her declaration may allway remaine there of record, and that she may have it exemplified undir your grete seall: And she shall continually pray to God for the preservacion of your most royal estate.

"Thomas Wakes bille. Sir, this ymage was shewed and left in Stoke with an honest persone, which delyverid it to the clerk of the said chirche, and so shewid to dyvers neighbours, aftir to the parson in the chirche openly to men both of Shytlangier and Stoke; and aftir it was shewed in Sewrisley a nounry, and to many other dyvers persones, as it is said, &c. And of all this herd I nor wist no thyng, till after it was sent me by Thomas Kymbell from the said clerc, which I suppose be called John Daunger, which cam home to me, and told me as I have said to my lord of Carlille and to your maistershipp, from which saying as by herdsay I neither may nor will vary. And yf any persone will charge me with more than I have said, I shall discharge me as shall accord with my trouthe and dutee.

"John Daungers bille. John Daunger, of Shetyllanger, sworn and examined, saith, that Thomas Wake send unto hym oon Thomas Kymbell, that tyme beyng his bailly, and bad the said John to send hym the ymage of led that he had, and so the said John sent it by the said Thomas Kymbell, att which tyme the same John said that he herd never noo wiehecraft of my lady of Bedford. Item, the same John saith, that the said ymage was delyvered unto hym by oon Harry Kyngeston of Stoke; the which Harry fonde it in his owne hous after departyng of soudeours. Item, the same John saith, that the said Thomas Wake, after he cam from London, fro the kyng, send for hym and said that he had excused hymself and leyd all the blame to the said John; and therfor he bad the said John say that he durst not kepe the said image, and that he was the cause he send it to the said Thomas Wake. Item, the same John saith, that the said Thomas Wake bad hym say that ther was two othir ymages, oon for the kyng, and anothir for the quene; but the said John denyed to say soo. Present my lords whos names foloweth; that is to say, my lordis the cardinall and archebishop of Caunterbury, tharchebishop of York, the byshops of Bathe, chauncellor of Englund, Elye, tresorer of Englonde, Rouchester, keper of the privie seall, London, Duresme, and Karlill; therls of Warrewyk, Essex, Northumberland, Shrewsbury, and Kent; the lords Hastings, Mountjoye, Lyle, Crowmell, Scrope of Bolton, Say, &c."

These charges were revived after the king's death, as we learn by the "Act for the Settlement of the Crown upon the king and his issue, with a Recapitulation of his Title," of which the following is an extract.*

"Over this, amonges other things, more specially wee consider howe that, the tyme of the reigne of kyng Edward the iiijth late deceased, after the ungracious pretensed marriage, as all England hath cause soo to say, made betwixt the said king Edward and Elizabeth sometyme wife to sir John Grey knight,

* Rot. Parl. 1 Ric. III. printed in the Rolls of Parliament, vol. vi. p. 240.

late nameing herself and many years heretofore quene of Englonde, the ordre of all poletique rule was preverted, the lawes of God and of Gods church, and also the lawes of nature and of Englonde, and also the laudable customes and liberties of the same, wherein every Englishman is inheritor, broken, subverted, and contempned, against all reason and justice, soo that this land was ruled by selfewill, and pleasure, feare, and drede, all manner of equite and lawes layd apart and despised, whereof ensued many inconvenients and mischiefs, as murdres, extorsions, and oppressions ; namely, of poore and impotent people, soo that no man was sure of his lif, land, ne lyvelode, ne of his wif, doughter, ne servaunt, every good maiden and woman standing in drede to be ravished and defouled. And besides this, what discords, inward battailles, effusion of christian mens blode, and namely by the destruction of the noble blode of this londe, was had and comitted within the same, it is evident and notarie thourough all this reame, unto the great sorowe and hevynesse of all true Englishmen. And here also we considre, howe that the seid pretended mariage betwixt the above-named king Edward and Elizabeth Grey was made of grete presumption, without the knowyng and assent of the lords of this lond, and also by sorcerie and wichecraft, committed by the said Elizabeth and her moder Jaquett duchesse of Bedford, as the common opinion of the people, and the publike voice and fame is thorough all this land ; and hereafter, if and as the caus shall require, shall bee proved sufficiently in tyme and place convenient. And here also we consider, howe that the said pretended marriage was made privatly and secretely, without edition of banns, in a private chamber, a prophane place, and not openly in the face of the church, afre the lawe of Goddes church, but contrarie thereunto, and the laudable custome of the church of Englonde. And howe, also, that at the tyme of contract of the same pretended marriage, and bifore and longe tyme after, the said king Edward was and stode maryed and trouth-pledge to oone dame Elianor Butteler, doughter of the old earl of Shrewesbury,

with whome the same king Edward had made a precontracte of matrimonie, long tyme bifore he made the said pretended mariage with the said Elizabeth Grey, in manner and fourme abovesaid. Which premisses being true, as in veray trouth they been true, it appeareth and followeth evidently that the said king Edward duryng his lif, and the seid Elizabeth, lived together sinfully and dampnably in adultery, against the lawe of God and of his churche ; and therefore noo marvaile that, the souverain lord and the head of this land being of such ungodly disposicion, and provokying the ire and indignacion of oure Lord God, such haynous mischieffs, and inconvenients, as is above remembred, were used and comitted in the reame amongs the subjects. Also it appeareth evidently and followeth that all thissue and children of the seid king Edward been bastards, and unable to inherite or to clayme any thing by inheritance by the lawe and custome of England."



RELATION
OF
A MEMORABLE PIECE
OF
WITCHCRAFT,

At Melton, near Babenry, in Northamptonshire.

*At the House of Widdow Stiff, whose youngest Daughter vomited
in less than three days three Gallons of Water and a
vast quantity of Stones and Coals.*

WITH OTHER REMARKABLE ACTIONS.

Contained in a Letter of Mr. G. Clark to Mr. M. T.



Northampton:
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1867.

Reprinted from
GLANVIL'S SADUCISMUS TRIUMPHATUS.
London, 1681.



Relation of a Memorable Piece of Witchcraft,

*Contained in a Letter of Mr. G. Clark to Mr.
M. T. touching an house haunted in Welton near
Daventry.*

SIR,

I Send you here a Relation of a very memorable piece of Witchcraft as I suppose, which would fit Mr. *More* gallantly. I first heard the story related to Sir *Justinian Isham* by a Reverend Minister, of his own experience. Sir *Justinian* would have had me gone to the place, which I could not then do. But a little after going to visit a friend, and not thinking of this, my friend told me the story, the place being near him, and the principal man concerned in the story being a Relation of his, and one that I myself had some acquaintance with. He had occasion to go to this Mans house for some deeds of Land, and I went with him for satisfaction touching this story, which I had to the full, and in which I could not but acquiesce, though otherwise I

am very chary, and hard enough to believe passages of this nature.

The Story is this, At *Welton* within a Mile of *Daventry* in *Northamptonshire*, where live together *Widdow Cowley*, the Grandmother, *Widdow Stiff* the Mother, and her two Daughters. At the next house but one, live another *Widdow Cowley*, Sister to the former *Widdow Cowley*, *Moses Cowley* my acquaintance her Son, and *Moses* his Wife, having a good Estate in Land of their own, and very civil and orderly people. These three told me, that the younger of the two Daughters, ten years of age, Vomited in less than three days, three Gallons of Water to their great Admiration. After this the elder Wench comes running, and tells them, that now her Sister begins to Vomit Stones and Coals. They went and were Eye-witnesses, told them till they came to Five hundred. Some weighed a quarter of a pound, and were so big, as they had enough to do to get them out of her mouth, and he professed to me, that he could scarce get the like into his mouth, and I do not know how any one should, if they were so big as he shewed the like to me. I have sent you one, but not a quarter so big as some of them were. It was one of the biggest of them that were left and kept in a bag. This Vomiting last-
ed

ed about a fortnight, and hath Witnesses good store.

In the mean time they threw hards of Flax upon the fire, which would not blaze though blown, but dwindled away. The Bed-clothes would be thrown off the Bed. *Moses Cowley* told me, that he laid them on again several times, they all coming out of the Room, and go but into the Parlour again, and they were off again. And a strike of Wheat standing at the Beds feet, set it how they would, it would be thrown down again. Once the Coffers and things were so transposed, as they could scarce stir about the Room. Once he laid the Bible upon the Bed, but the Clothes were thrown off again, and the Bible hid in another Bed. And when they were all gone into the Parlour, as they used to go together, then things would be transposed in the Hall, their Wheel taken in pieces, and part of it thrown under the Table. In their Buttery the Milk would be taken off the Table, and set on the ground, and once one Panchion was broken, and the Milk spilt. A seven pound weight with a ring was hung upon the Spigot, and the Beer mingled with Sand and all spoiled, their Salt mingled most perfectly with Bran.

Moses

Moses his Mother said that their Flax was thrown out of a Box, she put it in again, it was thrown out again; she put it in again and lockt the Box, trying by the hasp or lid (as they used to do) whether it was fast, it was so. But as soon as her back was turned the Box was unlocked, and the Flax was thrown out again. *Moses* said that when he was coming out of the Parlour, he saw a loaf of Bread tumbled off the form, and that was the first thing he saw. After a Womans Patten rose up in the house, and was thrown at them. He heard the Comb break in the Window, and presently it flew at them in two pieces. A Knife rose up in the Window, and flew at a Man, hitting him with the haft. An Ink-glass was thrown out of the Window into the floor, and by and by the stopple came after it. Then every day abundance of stones were thrown about the house which broke the Windows, and hat the People, but they were the less troubled, because all this while no hurt was done to their Persons, and a great many People being in the room the wheat was thrown about amongst them.

I was in the house where I saw the Windows which were still broken, and the
People

People themselves shewed me where the several particulars were done. The Grand-mother told me that she thought she had lost half a strike of Wheat, and the like happened to some Fitches in the Barn. One Mr. *Robert Clark* a Gentleman being hat with the stones, bad the Baker at the Door look to his Bread well, and by and by a handful of crums were thrown into his lap. They could see the things as they came, but no more.

At last some that had been long suspected for Witches were Examined, and one sent to the Gaol, where it is said she plays her pranks, but that is of doubtful credit. I asked the Old Woman whether they were free now. She said that one Night since, they heard great knockings and cruel noise, which scared them worse than all the rest, and once or twice that week her cheese was crumbled into pieces and spoiled. I was there about *May-day*, 1658. This is all that I remember at present. I have heard several other stories, and two or three notable ones lately from Mens own Experience, which in reason I was to believe as I did. But in my Judgment this outgoes all that I know of, it having so much of sense and of the day time, so many and so credible Witnesses beyond all cavil and exception.

exception. I will trouble you no further,
but commending you to the protection of
God Almighty, I take my leave and rest

Yours, ' "

Loddington *May*
22th. 1658.

G. Olark.



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WILLIAM CAREY.

"ATTEMPT GREAT THINGS, EXPECT GREAT THINGS."

BIOGRAPHICAL AND LITERARY NOTICES

OF

William Carey, D.D.,

THE ENGLISH PATRIARCH OF INDIAN MISSIONS

AND THE

FIRST PROFESSOR OF THE SANSKRIT AND OTHER ORIENTAL
LANGUAGES IN INDIA.

COMPRISING

*Extracts from Church Books, Autograph MSS.,
and other Records.*

ALSO

A LIST OF INTERESTING MEMENTOES

CONNECTED WITH CAREY.

*With Bibliographical Lists of Works relating to, or written by Carey;
and pertaining to Baptist Missions in the East, etc.*

And Addenda.

Portrait and Illustrations of places Associated with Carey.

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PREFACE.

THE following pages are offered as a contribution to *Missionary Literature*: giving, as they do, authentic notes of the early missionary efforts made in Northamptonshire; and shewing the wealth of material available to the seeker for a record of Christian Missions. Many of these memoranda have been only known heretofore to a few connected with the individual churches whose records are now laid under contribution, and have never before been printed. Other extracts, pertaining to the life of Carey, are obtained from bye-paths of literature not accessible to the general reader; and these, it may be hoped, will help in the presentation of "so fine a subject to encourage the friends of Christian Missions, and to inspire young men with a spirit of persevering labour in the cause of Missions."

The notices, though ample, must not be considered as exhaustive of the subject; had time permitted much more might have been accomplished. The references will be helpful and suggestive to students of history. The editions quoted are the earliest we have been able to consult.

Our best thanks are due to the Revs. Dr. Angus, of Regent's Park College; Dr. Culross, of Bristol College; Dr. George Smith, of Serampore House, Edinburgh; J. B. Myers, of the Mission House; The Religious Tract Society; The British and Foreign Bible Society; Revs. J. T. Brown, C. B. Lewis, J. Thew, T. Martin; John Walcot, Esq., Edinburgh; T. Cooke, Esq., of Leicester; R. Cust, Esq., of London; and many other gentlemen who have rendered valuable assistance.

We are indebted to the Committee of the Religious Tract Society for the portrait of Dr. Carey, with permission for its use; and to Mr. Stevenson for the tracings of the sketches.

JOHN TAYLOR.

Northampton,

May, 1886.



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Harvey Lane Chapel, Leicester.

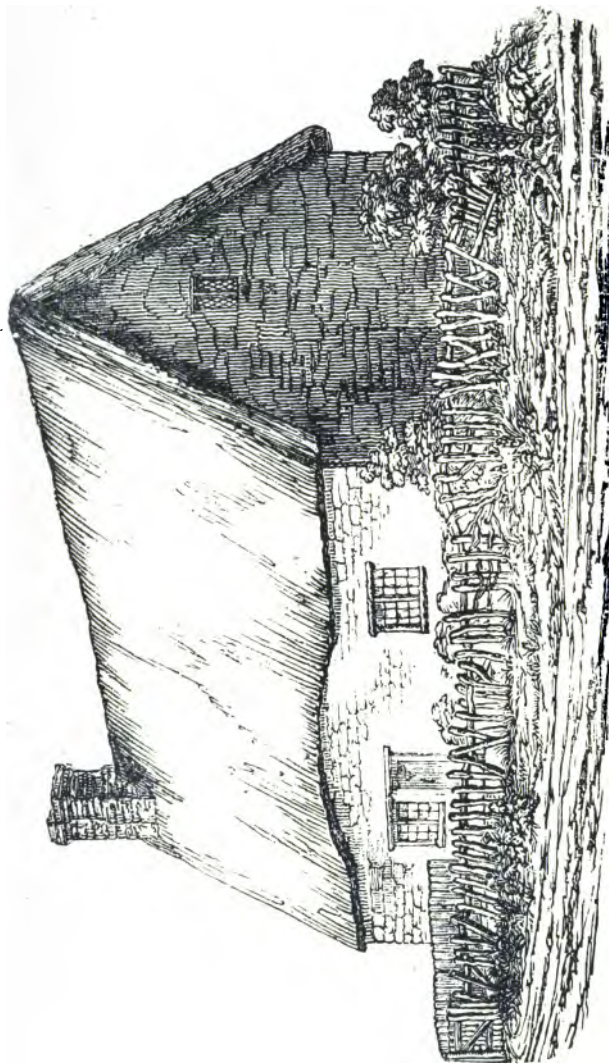
College Lane Chapel, Northampton.

**House at Kettering in which the Baptist Missionary Society was
formed, Oct. 2, 1792.**

**Castle Hill Chapel.—“Auncient Castle Ruynous.”—The Nene
where Carey was Baptized.**

Facsimile of Dr. Carey's Signboard.

THE
POLICE
AND
THE
LAW



BIRTHPLACE OF DR. CAREY AT PAULERSPURY.

"In this village, in a cottage which has now disappeared, William Carey saw the light, 17th August, 1761. He was the first-born of five children, William, Ann, Mary, Thomas, and Elizabeth. Elizabeth, who bore her mother's name, died in infancy. The father, Edmund Carey—'a short, dotty man'—was a weaver, but succeeded to the united offices of village schoolmaster and parish clerk when his son William was about six years old. School-house and master's house stood end to end, with a bit of playground in front, in which grew two wide-spreading planes. The school forms were small trees, sawn down the middle, the flat side smoothed and turned upward, resting on legs as primitive as the body. The old man lived to complete his eightieth year, in 'honest repute' among his neighbours for 'the strictest integrity and uprightness,' 'a lover of good men,' and 'a great reader.' A gravestone in the churchyard recorded his death, June 15th, 1816."—*Dr. Culross.*



William Carey, the Missionary and Orientalist.

Extract from COLLEGE LANE CHURCH BOOK.

A List of Persons baptized by the Pastors of the Church in College Lane since June 8. 1781:

1783.

No. 20. Oct. 5. Mr. Carey a Member of the Church at Hackleton, now a Preacher since Pastor of the Church at Moulton, then at Leicester, now a most Labourous Missionary in the East Indies.
—D.D.

Extracts from DR. RYLAND'S TEXT BOOK.

[The texts from which the Dr. preached the Sunday he baptized Carey.]

1783.

Oct. 5.	College Lane	(M.)	Matt. xix. 30.	But many first shall be last & the last first.
	College Lane	(A.)	Ps. li. 10.	Renew in me a right spirit.
	College Lane	(Ev.)	Ps. li. 10	do do do

Extracts from the OLNEY CHURCH BOOK.

1785.

June 17. A request from William Carey of Moulton in Northamptonshire was taken into consideration. He has been and still is in connection with a society of people at Hackleton. He is occasionally engaged with acceptance in various places in speaking the word. He bears a very good moral character. He is desirous of being sent out from some reputable & orderly church of Christ, into the work of the Ministry. The principal Question

debated was "In what manner shall we receive him? by a Letter from the people at Hackleton, or on a profession of faith &c.?" The final resolution of it was left to another Church Meeting.

July 14. 1785. Ch. Meeting. W. Carey (see June 17) appeared before the Church, and having given a satisfactory account of the work of God upon his soul, he was admitted a member. He had been formerly baptized by the Revd. Mr. Ryland junr. of Northampton. He was invited by the Church to preach in public once next Lord's Day.

July 17. Ch. Meeting Lord's Day Evening. W. Carey, in consequence of a request from the Church, preached this Evening. After which it was resolved, that he should be allowed to go on preaching at those places where he has been for some time employed; & that he should engage again on suitable occasions for sometime before us, in order that farther trial may be made of his ministerial Gifts.

June 16. 1786. C. M. The case of Bro^r. Carey was considered, and an unanimous satisfaction with his ministerial abilities being expressed, a vote was passed to call him to the Ministry at a proper time.

Aug 10. Ch. Meeting. This evening our Brother William Carey was called to the work of the Ministry, and sent out by the Church to preach the Gospel, wherever God in his providence might call him.

April 29. 1787. Ch. M. After the Ord^e Our Brother Willm Carey was dismissed to the Church of Christ at Moulton in Northamptonshire, with a view to his Ordination there.

Extracts from the MOULTON CHURCH BOOK.

Mr. Carey came to Moulton Lady Day 1785 and left at Midsummer 1789=4½ years. Was at Leicester 3½ years.

1786.

Nov. 2. Agreed universally to Call our Minister Mr Carey to the Office of Pastor, which was accordingly done—and Consented to on his Part.

1787.

Feb. 1. Mr. Carey agreed to accept our Call to the Pastoral Office.

May 3. At our Church meeting our Brother Wm. Carey was received by a letter of Dismission from the Baptist Church at Olney, in the Double Character of a Member and Minister and his Ordination was Settled or appointed to be on Wednesday Aug. 1 agreed that Mr. Ryland Jun^r shall ask the Questions Mr. Sutcliff preach the Charge Mr. Fuller to the people.

Aug. 2. Our Brother Wm. Carey having been yesterday ordained our Elder or Pastor we agreed to administer & receive the Lords supper next Lord's Day.

Oct. 4. Dinah Padmore, Dorothy Carey and John Padmore were received into our Communion and on Lords Day foll^g. Baptiz'd.

1789.

Apl. 2. Our Beloved Pastor who had been in Considerable straits for want of Maintenance informed us that the Church at Leicester had given him an invitation to make trial with them, on which account we appointed to meet every Monday Evening for Prayer on that affair.

May 7. Our Pastor informed us that he had accepted the Call to Leicester on which report we agreed.

Letter of Request on behalf of the CHURCH AT MOULTON.

To all those who are generously disposed to encourage the Publication of the everlasting Gospel ; with a View to the Honour of the Great Redeemer, and the Salvation of perishing Sinners, the following Case is humbly submitted.

Dear Brethren,

WE are a very poor Congregation of the Baptist Denomination, who assemble for Divine Worship at Moulton, near Northampton, and are possessed of a small old Meeting-House, which is exceedingly out of Repair, and one Side Wall is become so ruinous, that we are justly apprehensive it will be dangerous to meet there much longer. Besides, it has pleased God, since our present Minister came among us, to awaken a considerable Number of Persons to a serious Concern for the Salvation of their Souls ; and to incline many others to attend upon the Preaching of the Gospel ; so that for two Years past we have

not had Room sufficient to contain them, and we have Reason to believe that Numbers more would attend if we could accommodate them when they come. The Village is large and populous; many there, and in neighbouring Villages, seem inclined to inquire after the Truth. But we are all so poor, that, upon attempting a Collection among ourselves, we could raise but a few Shillings above Two Pounds. And yet the Affair is no longer a Matter of mere Expedience, but of Necessity, unless we would give up the Gospel, or run the Risque of being buried in the Ruins of our Building.—We have therefore been advised by our Friends, not only to repair, but enlarge the Place, which we intend to do to the Extent of nine Feet in the Width, which will make it thirty Feet Square; and as most of the Walls must come down, and the Roof must be new, we fear it cannot be done under the Expence of One Hundred Pounds, or upwards.

At the same time, the Peculiar Situation of our Minister, Mr. Carey renders it impossible for us to send him far abroad to collect the Contributions of the Charitable; as we are able to raise him but about Ten Pounds per Annum, so that he is obliged to keep a School for his Support: And as there are two other Schools in the Town, if he was to leave Home to collect for the Building, he must probably quit his Station on his Return, for Want of a Maintenance. If, therefore, God should put it into the Heart of any of our Christian Friends at a Distance to assist us in our Distress and Necessity, we would beg of them to remit the Money that they may collect for us, to the Care of the Rev. Mr. Ryland, in Gyles's-Street, Northampton.

Imploring the Blessing of God on all that may kindly relieve us in our low Estate, We are willing to subscribe ourselves

Your much obliged and affectionate Friends,

Signed in Behalf of the Church and
Congregation at MOULTON, in
Northamptonshire, April 23, 1787.

WILLIAM CAREY, *Minister.*

THOMAS TIFT, *Deacon.*

WILLIAM STAFFORD.

JOHN LAW.

JAMES DOVE.

WE, whose Names are under-written, believe the above Case to be truly represented, and worthy of Encouragement.

JOHN EVANS, *Northampton;*

ROBERT HALL, *Arnsby;*

ANDREW FULLER, *Kettering;*

JOHN RYLAND, *jun. Northampton;*

JOHN SUTCLIFF, *Olney;*

ALEXANDER PAYNE, *Walgrave;*

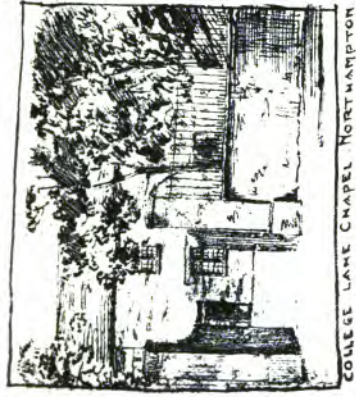
JOHN EDMONDS, *Guildenborough;*

J. W. MORRIS, *Clipston;*

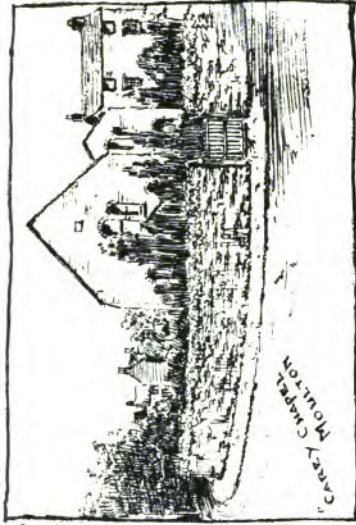
RICHARD HOPPER, *Nottingham;*

EBENEZER COOK, *Dunstable.*

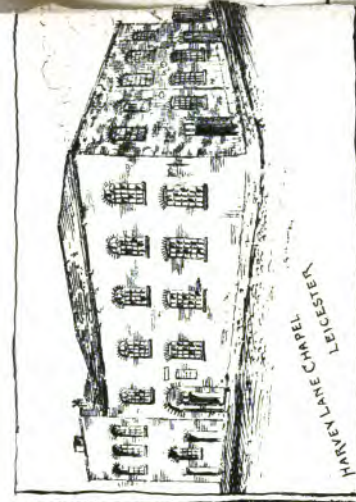
Missionary Society was formed Oct 2. 1792



COLLEGE LANE CHAPEL NORTHAMPTON



CAREY CHAPEL
Moulton

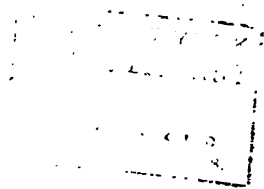


HANLEY LANE CHAPEL
LEICESTER



EDMUND
CAREY'S
Cottage & School





Letter from Dr. Carey on Behalf of the CHURCH AT MOULTON.

To the Ministers and Messengers of the Baptist Churches associated
at Kettering, May 27 & 28. [1788].

Dear Brethren,

We rejoice on account of the Arrival of the Annual Meeting because we trust that your united Efforts may be exerted to Consult of means and Measures for the Promotion of the Interest of our Glorious Saviour, may United fervent Prayers be Offered up and prove successful, may You yourselves set your Shoulders with redoubled Vigour to the Work of God in your several departments ; may all the Churches esteem the promotion of that Kingdom, as that to which all their undertakings are subservient, and during your Meeting may the Gracious Head of the Church afford His presence, and Command His blessing—there is much still to be done for God in this World, many Errors prevail and need to be made head against and, many Thousands still are perishing for lack of Knowledge,—this is a time in which there appears to be peculiar need for all to be well established and settled in the Glorious truths of the Gospel—all these things Call loudly upon us, upon you, and upon all the servants of the Lord Jesus, to watch, and Pray, and Strive with the greatest Diligence in the Ways & Work of God.

During the Last Year we have as a Church met with many things Pleasing & Encouraging, and with some of a Painful and distressing Nature ; through the Abundant mercy of God Peace and unanimity have prevailed amongst us thro' the Year and we have reason to be thankful that we have the Word Preached to our Satisfaction, and we hope to our Edification—at your Last Meeting we informed you that the increase of our Congregation and the ruinous state of our Meeting House rendered it necessary to pull it down and rebuild & Enlarge it, which we have accomplished, tho' we still have a very Considerable Debt upon us, Our new meeting is in general well filled, and a spirit of attention is kept up in our Congregation,—many from Neighbouring Villages seem dispos'd to attend, and Lectures at the Circumjacent Places are well attended. During the Year Sev'ral Young Persons have appeared Concerned for their Souls which Concern principally was in the Last summer, and they still afford Reason to hope that the work is of God, very little of an Enthusiastic Spirit appears in them, but the Convictions appear to be well grounded & rational—some instances of Very great distress, darkness and almost despair have appear'd in some who were under Concern a Year or two ago, but they appear to have a good effect ; altho' one or two of our

members seem to be but very little relieved—we have had Six added on Profession of Faith, who have been baptized. One of our members is dead, another we have been under the Disagreeable Necessity of Cutting off from our Communion for non-attendance upon the Word & Ordinances, she continued to excuse her Conduct, but yet shew'd no Disposition to act otherwise—some likewise of whom we had hope last Year have deserted the Cause of God, and are become more awfully wicked than before their Convictions, the Monthly Meetings for Prayer are well attended, in general, and a Few Friends at Brixworth have lately set up a Monthly Meeting there on the same Plan.

We have reason to confess and deplore our own Barrenness, deadness, and unfruitfulness ;—Considering the great favours with which a Gracious and Compassionate God has visited us, we are entirely inexcusable, may we be duly Humbled, and earnestly excited to strengthen the things that remain that are ready to die. Pray for a Revival of Personal Religion amongst us, and may God be with you all. Wishing you the Greatest Blessings in the Lord we subscribe ourselves, (at a Church Meeting Call'd for that Purpose Lord's Day May 25, 1788)

Your affectionate Brethren and Friends,

WM. CAREY	}	Pastor
THOMAS TIFT		
JOHN LAW	}	
DANIEL WARD		
WILLIAM LAW		
ROBERT BYFIELD		
EDWARD SMITH		
THOS. LAW		
WM. HORNE		
JOHN PADMORE.		

*Deacons
in Behalf
of the Church.*

Extracts from the HERVEY LANE CHURCH BOOK, LEICESTER.

June 22, 1789. Came to supply us, Revd. Mr. Carey, Pastor of a particular Baptist Church meeting at Moulton :—We understanding his intention of leaving them, gave him an invitation to supply us as a probationer ; to which he Complied.

At a church meeting Sept. 1789 as our Hearers increased so that we had not room for them to sit conveniently it was agreed to Build a Front Gallery, which was done by about Feby. 1790. This with the alterations of some of the Pews below cost about Ninety

eight Pounds. After we had applied to several Churches for assistance to defray this expense, in Vain, it was agreed to subscribe weekly among ourselves to pay off 60 Pounds which remained; this was done by the Minister & many of the Members. Begun & fin^d. 1794

The following Names are taken from the old Church Book, which stand there as the signatures of those persons to the forgoing Covenant, which is also taken from the old Church Book.

Members Names	By whom Bapt ^d .	No.	Removed
Will ^m Carey	Rec ^d by letter	14	By Dismission to
	from Moulton		Mudnabatty, Bengal
	May 22, 1791		March 18, 1798.

On Tuesday May 24, 1791 Our Brother Wm. Carey was solemnly ordained to the Pastoral Office over this Church. Mr. Hopper of Nottingham proposed the Question to the People & Minister. Mr. Sutcliff of Olney Preached to the Minister, and Mr. Fuller of Kettering to the People and Mr. Ryland of Northampton prayed the Ordination Prayer.

[1792]—1793.

Sept., Octr, Novr, Decr. Jany, no Business of importance Except that Jany our Pastor gave us Notice that he should leave us in March, having engaged to go on a Mission to Bengal in the East Indies.

1793.

March 24. Mr. Carey our Minister left Leicester to go on a Mission to the East Indies, to take and propegate the Gospel among those Idolatrous & Superstitious Heathens. This is inserted to shew his Love to his poor miserable Fellow Creatures; in this we concur^d. with him, though it is at the Expense of losing one whom we love as our own souls.

1795.

At our Church meeting Feby. 25 was finally concluded, the payment of sixty Pounds, the remaining expence of building a front Gallery, which was done by mutual weekly Contributions: which begun

1798. March 18 Church Meeting. By a letter from Mr. Wm. Carey (our former worthy Pastor, & whom we resigned to the Mission in Hindostan in Asia) we were informed that a small church was formed at Mudnabatty; & he wished a dismission

from us to it that he might become a member, & have also an opportunity of becoming its Pastor. We therefore agreed not only to send his dismissal but also to insert it at large in our Church Book, to preserve to posterity, the memory of an event, so pleasing and important; the planting of a Gospel Church in Asia.

The Church of Christ meeting in Hervey Lane Leicester, England in Europe; to the Church of Christ of the same faith & order, meeting in Mudnabatty, Hindostan in Asia, sendeth Christian Salutation.

Dear Brethren

As our Brother Wm. Carey, formerly our beloved Pastor requests a dismissal from us to you as a Member, we comply. We earnestly desire that he may be very useful among you both as a member & as a Minister. Though few in number may you be as a handful of genuine corn in Hindostan, which may fill all Asia with Evangelical fruit. The Lord has already done great things for you whereof you have cause to be glad, we hope ye will make it your great concern to prize & conform to the glorious Gospel & its holy institutions. That ye may be filled with Spiritual Light & Life & Joy; & abound in the practice of all the fruits of Righteousness is the ardent prayer of

Your affectionate Brethren in Jesus Christ
in behalf of the whole

Signed at our Church meeting March 18, 1798. By

Saml Hull	} <i>Members.</i>	BENJAMIN CAVE	<i>Pastor.</i>
Josiah Gimson		{ FRANCIS PICK JOHN PURSER JOHN YATES }	<i>Deacons.</i>
Peter Bedells			
John Johnson			
Henry Banks			
Joseph Perry			
Saml Harris			
Edwd Payne			

BREVIATES. *The Northamptonshire Association of Baptist Churches.*

Formation of the Baptist Missionary Society.

1792. (Nottingham). Resolved, that a plan be prepared against the next ministers' meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens*. Brother Carey generously engaged to devote all the profits, that may arise from his late publication* on this interesting subject, to the use of such a society.

* An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens. *Leicester, 1792.*

Charge to the Missionaries at the Parting Meeting at Leicester.

1793. (Northampton). That having been disappointed respecting the Preparation of the CIRCULAR LETTER, through our Brother Carey's call to the *East-Indies*, a Copy of the *Charge to the Missionaries*, and of the *Letter to the Indian Christians*, be printed, instead of the epistolary address, and a short letter only be prefixed, tending to excite increasing zeal for the propagation of the Gospel.

Supplies for the Brethren in India.

1794. (Sheepshead). Brother Fuller having been lately in London, collecting for the Mission, gave a short account of the kind treatment he had received from gentlemen of different denominations ; and of his having, with the advice of some of the London ministers, sent out a parcel containing fresh supplies for our Brethren in India. It is with pleasure too we can inform the friends of the undertaking, that the captain, in whose ship they went out, has lately written a letter to a friend in Birmingham, in which he says, *he landed them all safe ; and that they were met by Ram Ram Boshoo.*

*Extract from a LETTER TO DR. RYLAND.**

At the Association at Olney, [June 4, 5, & 6, 1782] when Mr. Guy [of Sheepshead] preached from [2 Peter III. 18.] "Grow in grace," &c., and you in the evening, the very first time that I heard you, from "Be not children in understanding ;" I, not possessed of a penny, that I recollect, went to Olney. I fasted all day because I could not purchase a dinner ; but towards evening, Mr. Chater, in company with some friends from Earl's Barton saw me, and asked me to go with them, where I remember I got a glass of wine. These people had been supplied once a fortnight by Messrs. Perry, Chater, and Raban, in rotation. Mr. C. advised them to ask me to preach to them. . . . I went to Barton ; and the friends asked me to go again. Having thus begun, I continued to go to that place for three years and a half. I generally went on the Lord's-day morning, and returned at night, as the distance was but about six miles. . . .

A sermon preached by Mr. Horsey, of Northampton, at the *rhapsody* of an infant, and some conversation with Mr. Hunne, then on probation at Road, had drawn my mind to the subject of baptism ; but I do not recollect having read any thing on the subject till I applied to Mr. Ryland, sen., to baptize me : he lent me a pamphlet, and turned me over to his son, who after some time baptized me.

* Memoir of William Carey, D.D. By Eustace Carey. 1836.

Extract from Baker's HISTORY OF NORTHAMPTONSHIRE. 1822-41.

WILLIAM CAREY, D.D. the patriarch of Indian missions, and the first Oriental professor of languages in India, a striking instance of innate talent and energy of character emerging from obscurity to eminence, was a native of this village [Paulerspury]. He was not improbably descended from James Cary who was curate from 1624 to 1630; if so, the family underwent a gradual deterioration. His grandfather Peter Carey may be presumed to have been respectably connected, and well educated from the peculiarly free and elegant style of his signatures in the register as parish clerk. His father Edmund Carey was originally a journeyman tammy weaver, and lived in the very humble cottage in Pury End represented in the accompanying vignette. *Here*, WILLIAM his eldest child by Elizabeth his (first) wife was born on the 17th of August 1761, and baptised on the 23d of the same month.* When he was about seven years old his father removed to the school house in Church End on being appointed parish clerk and schoolmaster, which united offices he filled in a manner which gained him the respect of his fellow parishioners for nearly half a century. The elementary instruction imparted by his father constituted the entire education of the future learned linguist. He early evinced a thirst for knowledge and a taste for nature; and his hours of relaxation, instead of being devoted to customary amusements, were spent in the school room or the garden. His sister Mary, adverting to his childhood remarks, "I was often carried in his arms on many of his walks; and I recollect even now with what delight he used to shew me the beauties in the *growth of plants*. When a boy, he was of a studious turn, and fully bent on learning, and always resolutely determined never to give up any point or particle of any thing on which his mind was set, till he had arrived at a clear knowledge and sense of his subject. He was not to be allured or diverted from it; he was firm to his purpose and steady in his endeavour to improve." His term of pupilage was as limited as his means of improvement; for at the age of fourteen years he was bound apprentice to a shoemaker at Hackleton. In the year 1783, when his religious principles had been decidedly formed, he joined the dissenters of the Baptist denomination, and was publicly baptised at Northampton in the river Nen near Scarlet well by the late Dr. Ryland. He was soon after induced, at the suggestion of some of his religious friends, to commence village preaching, but without renouncing his manual occupation; and persons are still living who remember seeing him on his Saturday walk to his employer at Northampton, bearing on his back the produce of

* Par. Reg.—"William son of Edmund & Elizabeth Carey. Aug: 23."

his weekly labour. In 1786 he settled at Moulton as pastor of a small Baptist congregation, and opened a village school as a means of increasing his narrow income which was much below £20 per annum. He is said to have constructed a globe of *leather*; and whilst pointing out the different nations to his pupils as he naturally mentioned the religion of each—"These are Christians and these are Mahometans, and these are *Pagans*, and *these* are Pagans,"—it forcibly struck him "I am now telling these children as a mere fact, *that* which is a truth of the most melancholy character." Thus was he led to the train of thought which produced his "Inquiry into the obligations of Christians to use means for the Conversion of the HEATHEN; in which the religious state of the different nations of the World, the success of former undertakings, and the practicability of further attempts, are considered." Diffidence, combined with poverty, however, delayed the publication until 1792; and meantime in Sept. 1790 he had undertaken the pastoral charge of the Baptist congregation at Leicester. Not content with advocating through the press the necessity of missionary exertions, he rested not till he had inspired his religious connections with similar views, and on the 2d of Oct. 1792 the ministers of the Northamptonshire and Leicestershire association assembled at Kettering, formed themselves into a Baptist Missionary Society. The consequent mission to India originated, says Dr Ryland, "absolutely with Carey;" and in June 1793 he sealed the sincerity of his zeal by embarking for India; and so devoted was he to his great work that some years after he had engaged in it he wrote to a friend "I would not change my station for all the society in England, much as I prize it; nor indeed for all the wealth in the world. May I but be useful in laying the *foundation* of the church of Christ in India, I desire no greater reward, and can receive no higher honor." He arrived in Bengal in November with Mr. Thomas his associate, who died soon after. The small investment which they brought for their establishment was unfortunately sunk in the Hooghly with the boat which contained it, leaving Carey with his wife and children in a state of comparative destitution amidst strangers in a foreign country. Thus desolate, he erected a temporary dwelling or hut, intending to support his family by the cultivation of land, but in March 1794 he undertook the charge of an indigo factory near Malda. In this neighbourhood he founded schools and preached as opportunities served. He relinquished his appointment there towards the close of 1799, and in January following finally fixed his residence at the Danish settlement of Serampore, a place which has since derived its principal celebrity from being the seat of this mission.

Dr. Carey's aptitude for acquiring languages was his most wonderful natural endowment. Without the advantages of a classical education and whilst struggling with poverty, supporting himself first by manual exertion and then as a village pastor and schoolmaster, by dint of unaided application he enabled himself, before he left Moulton, to read his Bible in the Latin, Greek, Hebrew, French, Italian, and Dutch languages! This peculiar faculty of his mind was of incalculable service to the Missionary cause. On his arrival in India he naturally applied himself to the Bengalee, the native tongue of the district in which he was situated; and in 1796 he added the study of the Sungskrit, the grand root of all the Eastern dialects. By the close of 1799 he had nearly completed the translation of the holy Scriptures into the Bengalee; on the 16th of May 1800 the first sheet of the New Testament was struck off at the Serampore press, and in rather more than thirty years he lived to see, principally through his instrumentality, the whole or portions of the Sacred Text translated and printed in forty different dialects.

In 1801 his high reputation obtained him the honor of being the first professor of the Sungskrit, Bengalee, and Mahratta languages in the college of Fort William at Calcutta founded by marquis Wellesley, the governor-general. Though the liberal salary of £1500 per ann. was attached to the triple chair, his friends had great difficulty in prevailing on him to accept it; and the whole surplus of the income, beyond his necessary expenses, he nobly devoted to the great object to which he had consecrated his life. About the year 1805 he received a diploma from one of the Scotch universities, as doctor of divinity. In the following year he was elected a member of the Asiatic society of Calcutta; and in 1823 was appointed Translator of the laws and regulations of the governor-general of India in council.

His philological contributions to Oriental literature were immense. In 1805 he published his Grammar of the Mahratta language, which reached a second edition (8vo). This was followed by the Sungskrit Grammar, 4to. 1806 and 1808. Ramayuna of Valmeeki in the original Sungskrit with a prose translation and explanatory notes; in conjunction with Dr. Marshman, 4 vols. 4to. 1806 to 1810. Mahratta Dictionary, 8vo. 1810. Punjabee Grammar, 8vo. 1812. Telinga Grammar, 8vo. 1814. Bengalee Dictionary, 3 vols. 4to. 1818. 2d ed. 1825. Bengalee Dictionary, 2 vols. 8vo. 1827 to 1830. The first volume consists of an abridgement of the 4to edition; the second vol. is a dictionary English and Bengalee by Mr. J. C. Marshman. Bengalee Grammar, 4th ed. Colloquies in English and Bengalee, 3d ed.

Bohtanta Dictionary, 4to. 1826. Bohtanta Grammar, in conjunction with Dr. Marshman. Kurnata Grammar To secure the gradual perfection of the translations from the Scriptures, he projected and with unwearied assiduity collected materials for *An Universal Dictionary of the Oriental Languages derived from the Sungskrit*; giving the different acceptations of every word, with examples of their application in the manner of Johnson, and then the synonyms in the different languages with the corresponding Greek and Hebrew terms, always putting the word derived from the Sungskrit term first, and then those derived from other sources. When this elaborate work was nearly completed, a fire broke out in Serampore and burnt down the printing office, destroying the impressions, together with the copy and other property.

The admiration of nature which shewed itself so strongly in his boyhood never left him in maturer life, and he found a grateful relief in botanical and agricultural pursuits, from the almost overwhelming pressure of his religious duties and philological studies. He had the choicest garden of any private European in India; and when Dr. Roxburgh returned to his native country, the keys of the government botanic garden were at his request committed to Dr. Carey, who in 1812 printed the *Hortus Bengalensis*, or catalogue of the plants in the Company's botanic gardens at Calcutta. The manuscripts of his friend Roxburgh were committed to his care, which he edited under the title of *The Flora Medica*, first in two volumes in 1821-1824; and afterwards in three volumes in 1832. The Agricultural and Horticultural society of India originated in the prospectus issued by Dr. Carey from the Mission house, Serampore, in 1820. When the first meeting was called, no one appeared excepting Dr. Marsham and another gentleman, but the plan was soon patronised by the marquis and marchioness of Hastings; Carey was for some time the secretary, and the institution is now in a flourishing state. To his exertions in the cause of humanity may be fairly attributed the prevention of infanticide and of persons devoting themselves to death at Sangur island. In 1805 he memorialised government for the abolition of the suttees, or immolation of widows on the funeral piles of their husbands; and it was through his influence that the marquis Wellesley left a minute on retiring from the Indian government, declaring his conviction that suttees might and ought to be abolished; though it was not till December 1829 that the burning or burying alive of the Hindoo widow, was declared by the governor general in council to be *illegal*, a day never to be forgotten in India. The doctor took an

active part in the attempt to establish a *leper* hospital at Calcutta. The Benevolent Institution in the same city, for the education of the indigent and neglected Portuguese children, was established by the senior Serampore brethren in 1809, and has continued under their management to the present day; they are entitled also to the merit of opening the first schools for Hindoo females, and schools for boys have long been formed at their stations scattered over India.

Dr. Carey attained an age seldom reached by Europeans in India; and, though three several times he suffered attacks of fever which threatened his removal from the world, his invaluable labours were extended even beyond the allotted span of "three score years and ten." His health had been gradually declining from the autumn of 1833, but he was only confined to his couch for about a month prior to his decease—suffering no pain, and retaining his faculties to the last, he frequently declared he had not a wish left unsatisfied, and closed his long and useful life on the 9th of June 1834, in the seventy-third year of his age. He was thrice married: 1st. to Dorothy Plackett of Piddington; married there in May 1781, and died in 2d. Charlotte Amelia, daughter of the chevalier Rumohr by the countess of Alfelbt; married May 1808, and died 30th May 1821. 3d. Mrs. Grace Forbes, widow of — Forbes, esq. of Calcutta; married July 1822, and survives him. By his first wife he had three sons, and it is remarkable, if not an unique circumstance, that in a climate peculiarly trying to a British constitution, he was spared to see not only his children's children, but even the third generation.

At the first meeting of the Asiatic society of Calcutta after the doctor's decease, the bishop of the diocese moved the following tribute to his memory, which was carried unanimously: "The Asiatic society cannot note upon their proceedings the death of the rev. William Carey, D.D. so long an active member and an ornament of this institution, distinguished alike for his high attainments in the Oriental languages, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and by his extensive acquaintance with the sciences, the natural history and botany of this country, and his useful contributions, in every branch, towards the promotion of the objects of the society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science; their esteem for the sterling and surpassing religious and moral excellencies of his character; and their sincere grief for his irreparable loss." Similar tributes of respect to his character, and acknowledgments of his invaluable missionary services, were entered

on the proceedings of the Baptist Missionary society, the Bible society, and other religious institutions in England. By his will, he utterly disclaimed all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof, and thereby declared that he never had or supposed himself to have any such right or title. And he bequeathed to the college of Serampore, the whole of his museum consisting of minerals, shells, corals, insects, and other natural curiosities; and a hortus siccus. Also the folio edition of *Hortus Woburnensis* which was given to him by lord Hastings; Taylor's Hebrew Concordance; his collection of Bibles in foreign languages, and all his books in the Italian and German languages. Before he was removed by death from the scene of his labors, he had the satisfaction of completing the final revision of his translation of the Scriptures in Bengalee and Sungskrit; of seeing the infant Christian church which he had planted, branched out into six and twenty others in connection with the mission; and of witnessing that extraordinary change in the moral and religious aspect of British India, to which, without detracting one iota from what is due to his able coadjutors, and other zealous labourers in the same field, he must be considered as having been the principal contributor. Those who are best acquainted with the history of modern missions, will be the most ready to assent to the justice of the eloquent eulogy pronounced on him by the late Robert Hall, who in his funeral sermon for Dr. Ryland, characterises Carey as "that extraordinary man who from the lowest obscurity and poverty, without assistance rose by dint of unremitting industry to the highest honors of literature, became one of the first of orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the reformation; a man who unites with the most profound and varied attainments, the fervour of an evangelist, the piety of a saint, and the simplicity of a child." There is an engraved portrait of the doctor, attended by his pundit, the use of which has been liberally contributed by Joseph Gutteridge, esq. of Denmark hill, near London, to the embellishment of this history of his native county.

Extract from Gardiner's MUSIC AND FRIENDS. 1838.

I well recollect Dr. Carey's coming to Leicester, in 1789. Born of humble parents, he was apprenticed to a shoemaker, and being of a studious and pious turn of mind, was chosen to preside over a small congregation of Baptists in Harvey-lane, Leicester. He lived in a very small house just opposite the meeting, which may now be

distinguished from the rest by its ancient appearance; at that time it was the only one on that side of the street. I have seen him at work in his leathern apron, his books beside him, and his beautiful flowers in the windows. His turn for literature recommended him to the notice of Dr. Arnold, who gave him the use of his library; and his taste for botany brought him acquainted with Mr. Robert Brewin. Dr. Carey was the first person who projected the Baptist Mission to convert the heathens in our eastern possessions; and such were his ardour and hopes of success, though opposed by his wife, that he resolved to proceed without her, taking with him Felix, his eldest son. After having surmounted numerous difficulties, and got on board, he was ordered by government to leave the ship; and but for his known good intentions, and simplicity of character, the whole of his goods would have been forfeited. His scheme was abandoned; but fortunately a Danish ship, bound for Serampore, appeared in the river, "Which gave joy to their hearts," and he shortly sailed, with the whole of his family.

Extract from WILLIAM CAREY. By JAMES CULROSS, D.D. 1881.

In 1781 a small Church was formed at Hackleton consisting of nine members. Carey's name is third in the list.¹ He does not seem to have been much with them, being soon afterwards occupied in village preaching. Opposite his name in the church-book is the entry: "Whent away without his dismission." Several others "whent away" in the same manner. About the time when this little Church was formed, there was a considerable religious "awakening" in the neighbourhood, and prayer-meetings were more than ordinarily frequented. A sort of "conference meeting" was also begun, in which the members gave their thoughts on some passage of Scripture. Carey sometimes took part, "the ignorant people applauding," as he records, "to my great injury," and tempting him to self-conceit.

On the 10th of June, 1781, at Piddington Church, he married Dorothy Plackett, his employer's sister-in-law, and on Mr. Old's death soon after, he succeeded him in business, occupying a small neat house in the village, with a pleasant garden, to which he paid great attention.

¹ He had broken off from the Church of England some time previously without very clearly knowing why. The tenth name in the above list is that of William Manning, Carey's shopmate. The educational level of the little band may be judged from this entry: "The ordance of baptsom first instituted. Mr. Timson, of Earl Barton, first performed that ordance at Hackleton, July the 26, 1798." There had been an old meeting-house opened in the village as far back as 1767.

*Copy of LETTER FROM MR. CAREY TO HIS FATHER.**

Mudnabatty, Jan. 18, 1798.

We are, as you suppose, north of Calcutta, and near to the country of BOUTAN, generally called TIBET.

As you observe, provisions are cheap, but the number of servants which it is necessary to keep makes living here much dearer than in England. I am obliged to keep two Millers in my own family, for two persons are required in "grinding at the mill," which is turned by the hand, and the "women" here are chiefly employed in this business. Matt. 24. 41. I also keep a Baker, and a man to procure *toddy*, which we use instead of yeast. Toddy is the sap of the date-tree, and we get it from one, two, three or more miles distant. Also I keep a Cook; a *Khansaman*, viz. a kind of Butler; a *Matrany*, viz. a cleaner; and two *Bearers* who clean furniture, carry a *Chatta*, &c. It employs one man to go about the country to buy provisions, which are often brought from the distance of twenty miles; another man to keep the Poultry; another to keep the Cows; another the Hogs; and another to attend the Horse: for one man will not do all these things, nor any two of them. I am also obliged to keep a Washerman; a *Brammhàn* to teach me the language; a School-master whom I employ to teach the native children in the neighbourhood; and several Gardeners: so that though all necessaries do not cost above fifty Rupees per month, yet servants cost more than a hundred, and yet I have fewer than most other people have.

Indigo, like every thing else, as you observe, depends on the blessing of God; yet crops are not so precarious here as in England. Floods are the greatest destroyers we have to fear. This year has turned out well for Indigo, but bad for rice, the rains not having been so abundant; for rice must have continually four or five inches of water to grow in, or it is much injured.

You may be perfectly easy respecting my safety. There is no danger from the natives; they are not vindictive, and are very servile in their manners. Besides the greatest part of the inhabitants for many miles round us have some profit or pecuniary assistance to expect from the manufactory, either directly or indirectly.

Our family are all well. My youngest son, Jonathan, though not two years old, speaks the language fluently. Jabez speaks Bengallee, Hindostanee, and English, as do the other two elder sons. They all speak the country languages as well as the natives.

Your's, &c. W. C.

*Periodical Accounts Relative to the Baptist Missionary Society, 1800, vol. i.

Copy of LETTER FROM DR. CAREY TO HIS SISTERS.

Serampore, Sept. 25th, 1833.

My dear Sisters,

My being able to write to you now is quite unexpected by me, and, I believe, by every one else; but it appears to be the will of God that I should continue a little time longer. How long that may be, I leave entirely with him, and can only say, "all the days of my appointed time will I wait, till my change come." I was two months or more ago reduced to such a state of weakness, that it appeared as if my mind was extinguished; and my weakness of body and sense of extreme fatigue and exhaustion were such that I could scarcely speak, and it appeared that death would be no more felt than the removing from one chair to another.

* * * * *

I am now able to sit and to lie on my couch, and now and then to read a proof sheet of the scriptures. I am too weak to walk more than just across the house, nor can I stand even a few minutes without support. I have every comfort that kind friends can yield, and feel, generally a tranquil mind. I trust the great point is settled, and I am ready to depart; but the time when, I leave with God.

Oct. 3rd. I am not worse than when I began this letter.

* * * * *

I am your very affectionate brother,

WM. CAREY.

He continued with but little variation, until the 9th of June, 1834, when he slept in Jesus.

The **Couch** on which this letter was written, and on which Dr. Carey died is now at the College, Regents Park.

The following is A **COPY OF HIS LAST WILL.**

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of sound mind, do make this my last will and testament in manner and form following:—

First—I utterly disclaim all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof; and do hereby declare that I never had, or supposed myself to have, any such right or title.

Secondly—I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly—I give and bequeath to the College of Serampore, the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of Hortus Woburnensis, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly—I desire that my wife, Grace Carey, will collect from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly—From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of by private sale; and that from the proceeds 1,500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly—It was my intention to have bequeathed a similar sum to my son Jonathan Carey; but God has so prospered him that he is in no immediate want of it. I direct that if anything remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly—I direct that, before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room; viz.

William Carey, born August 17th, 1761; died —

A wretched, poor, and helpless worm,
On thy kind arms I fall.

Eighthly—I hereby constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed)

WILLIAM CAREY.

(Signed)

W. H. Jones, S. M'Intosh.

Copy of MARRIAGE AGREEMENT PAPER, in the Baptist College, Bristol.
Written in Bengalee.

We two do jointly agree & covenant that we will love & cherish & help & comfort one another : we will dwell staying together, and from to-day our riches or property will not be separate. If one be ill or sorrowful or any manner in trouble, the other staying near will be his help & comfort according to his ability : will not go to any other one to do wicked work : & unless there be death we will not leave one another, but, as God commanded, so will do work.

In the holy Book is the word-agreement about the way of husband & wife together.

Before any sin of Man, God, making male & female, gave command. [Here follows the extract in Bengalee, but the English translation of it, as in subsequent cases, is not inserted]..... Book of Genesis, ii. chapt., 18 verse.

Our Lord Jesus Christ also, giving that word's witness, said Matth., xix. chapt., 5 verse, & Mark, x. chapt., 7 verse. The Lord also said, by Paul's service Heb. xiii. chapt., 4 verse.

Romans, vii. chapt., 2 & 3^d verse.

1 Corinth^h, vii. chapt., 2 & 3 verse.

Ephes^s, v. chapt., 22, 23, 25, 33.

Colossians, iii. chapt., 18, 19 verse.

1 Peter, iii. chapt., 1 & 7 verse.

I Syam das hold thy hand by my hand. In witnesses presence this sign is that I am your husband, & will always according to my ability save, cherish, comfort & do all else, as God hath made commandment, & will not leave you until death time.

[Here the woman repeated the following, which is in substance the same as the preceding paragraph]

We staying present witness this that Syam das &c.

WILLIAM CAREY	WILLIAM WARD	KREESHNOO	KOMOL
JOSHUA MARSHMAN	FELIX CAREY	PETUMBER	KASSEH NAUT

Date in English & Bengalee.

My dear Bro^r.

I send for the *Museum* a Copy of the Marriage Agreement of Syam Das & his Wife ; the former I hope a converted Hindoo. This was the first Marriage enter'd into at our house. It took place on Monday, March 29. 1802. Bro^r Carey first made a short Address on the subject, respecting the Nature of Marriage; then read the passages of Scripture printed above; then joined their hands, while they repeated after him : I Syam Das, &c. Then they made their marks, & the

names above were signed in English & Bengalee. Then Bro^r. Carey shewed the evil consequences of celebrating Marriage in the Hindoo manner, & with the same expence. He said if one farthing expence was contracted by our friends, it would give us much sorrow. He then spoke of the duties of the relation from scripture & concluded with prayr. The Ceremony was simple & pleasing, & our Hindoo friends who were present seemed to like it, tho so amazingly different from the Hindoo manner. One said, We did everything holy.

I am, my dear Bro^r, yours

Mission House, March 30th 1802.

W. WARD.

Extract from A LETTER FROM THE REV. J. B. VINCENT.

The Manse, Paulerspury, June 13/84.

William Carey as a lad of 14 or 15 was looked upon as a *heavy, half-intelligent* youth from whom *little or nothing* was expected, most awkward and useless at any *agricultural* work, had no desire to join with other boys in play & games & went amongst them under the nickname of Columbus & they would say, well if you won't *play* preach us a sermon, which he would do, mounting an old dwarf witch-elm about 7 feet high (standing till recently), where several could sit, he would hold forth—this seems to have been a favourite resort of his for reading, his favourite occupation.

On one occasion, suffering from tooth-ache, his companions suggested taking the tooth out, & as he was willing they effected their object by tying a string to it & then attaching the string to a wheel used to grind malt in an old malting in the High street, they gave it a sharp turn & truly had the offending member out, but with a considerable jerk to his *head* as well.

His parents said he seemed to be always **AWAKE**, at whatever time of the night they might speak to him.

Minute on the RECORDS OF THE BAPTIST MISSIONARY SOCIETY.

The Secretary having reported that intelligence had arrived of the death of Dr. Carey, at Serampore, on Monday, the 9th of June last, it was Resolved,

That this Committee cordially sympathize, on this mournful occasion, with the immediate connexions of Dr. Carey, by whose death, not merely the missionary circle with which he was most intimately associated, but the Christian world at large, has sustained no common loss. The committee gratefully record, that this venerable and highly-esteemed servant of God had a principal share in the formation of the Baptist Missionary Society; and devoted himself,

at its very commencement, to the service of the heathen, amidst complicated difficulties and discouragements, with an ardour and perseverance, which nothing but Christian benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the nations of the East the holy scriptures in their own tongue: a department of sacred labour in which it pleased God to honour him far beyond any predecessor or contemporary in the missionary field. Nor was Dr. Carey less eminent for the holiness of his personal character. Throughout life he adorned the gospel of God his Saviour by the spirituality of his mind and the uprightness of his conduct; and especially, by the deep and unaffected humility which proved how largely he had imbibed the spirit of his blessed Master.

In paying this brief and imperfect tribute to the memory of this great and good man, who was long their associate in missionary exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the committee to glorify God in him. May a review of what divine grace accomplished in and by this faithful servant of the Redeemer awaken lively gratitude, and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favor his church with renewed proofs of his love and care by thrusting forth many such labourers into the harvest!

Paragraph in A LETTER dated July 22nd, 1835, FROM THE SECRETARY OF THE RELIGIOUS TRACT SOCIETY, LONDON, to the REV. DR. MARSHMAN, OF SERAMPORE, relating to the death of Dr. Carey in June of the preceding year.

In common with all the members of the Church of Christ we sympathized in the removal of the devoted and excellent Dr. Carey. We hope that many labourers possessing his meek disinterested spirit will be raised up for the cultivation of the vineyard in India.

In the RELIGIOUS TRACT SOCIETY'S REPORT for 1835 appears the following:—

Serampore.—No report has been received from this station during the year. It has pleased God to remove from his earthly labours the venerable Dr. Carey. He died at Serampore on the 9th of June last, in his seventy-second year, after a residence of more than forty years in India. His works will continue to be a spiritual blessing to the benighted population of the country.

Extract from the REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, for 1835.

At Serampore your Committee have been called upon to lament the loss of an early and valued fellow-labourer in the cause of the Society—the excellent Dr. Carey. They think they cannot do better than insert the following tribute to his memory, adopted on their receiving the intelligence of his death.

Memorial adopted by the Committee on occasion of the Death of the Rev. Dr. Carey, late of Serampore.

The Com^{ee} cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labours, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey and his earlier colleagues were found occupying the field of Biblical Translation;—not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves—that of teaching Christianity to heathen and other unenlightened nations.

Following in the track pointed out by the excellent Danish missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterwards succeeded by the highest patronage of Government—there, for forty years, did Carey employ himself, amid the numerous dialects of the East; first in surmounting their difficulties, and compelling them to speak of the True God, and of Jesus Christ, whom He hath sent; and then presenting them in a printed form to the people.

For this arduous undertaking he was qualified in an extraordinary degree, by a singular facility in acquiring languages—a facility which he had first shewn and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talents, as well as of his diligence and zeal, may be judged of by the fact, that, in conjunction with his colleagues, he has been instrumental in giving to the tribes of Asia the Sacred Scriptures, in whole or in part, in between thirty or forty different languages!

For many years it was the privilege of this Society to assist him in his labours: he was among its earliest correspondents. If, for the last few years, the intercourse has been less regular, and direct assist-

ance suspended, in consequence of difficulties arising out of conscientious scruples on the part of himself and his brethren, still the Committee have not the less appreciated his zeal, his devotedness, his humility ;— and they feel, while they bow with submission to the will of God, that they have lost a most valuable coadjutor, and the Church of Christ at large a distinguished ornament and friend.

In one of the Cottages built upon the site of Carey's Birth-place at PAULERSPURY, is a MEMORIAL STONE with the following inscription :—

Wm Carey, D.D.

Born Aug. 17, 1761.

Died Jan. 9, 1834.

1854. R. L.

[Richard Linnell].

There are five cottages, three built upon the site of the old house and two upon the space which was originally the garden.

Copy of Epitaph on Tombstone on the right side of the South porch of PAULERSPURY CHURCH, to the memory of Dr. Carey's Father, who was a Schoolmaster and Clerk at the Church :—

To

Perpetuate the Memory
of Edmund Carey

who died June 15 1816
in the 81st year of his Age.

Also of Elizabeth his wife,
who died April 16th 1787
Aged 53 years.

Likewise of Frances
his Second wife
Who died May 30th 1816
Aged 83 years.

Reader time is short
Prepare to meet thy God.

Copy of Inscription on TABLET IN BELVOIR STREET CHAPEL,
LEICESTER :—

In memory of
The Revd. William Carey, D.D.
who entered on his Work
as Pastor of this Church A.D. MDCCCLXXXIX.
and left his native Country
as a Missionary to India A.D. MDCCXCIII.
where he rose to the highest eminence
as an Oriental Scholar.
Devoted to the ministry of the Gospel, among the heathen
he was chiefly engaged
in the translation of the Sacred Scriptures
into the Various dialects of the East
and became professor
of the Sanscrit Bengali and Mahratta languages.
He was distinguished by elevated piety
indomitable perseverance and disinterested benevolence
and having built for himself
by his vast attainments and great labours
a bright and imperishable monument
died at Serampore 1X June MDCCCXXXIV.
aged LXXII years.
“Attempt great things, expect great things.”

Copy of Inscription on TABLET in MOULTON CHAPEL :—

This Tablet
is erected in memory of
the illustrious
WM. CAREY, D.D.—
who was
the honoured founder of
this Place of Worship.
and who for four years was
the Devoted Pastor of this Church.
He afterwards
became the evangelist of India,
Professor of Sanscrit,
in the College of Fort William,
and the Father of
Modern Missions.
He died at Serampore June 9th 1834
Aged 72 years.

PORTRAITS OF DR. CAREY, &c.

In the *Library of REGENT'S PARK COLLEGE* is the Original Painting of Dr. Carey and his Pundit, painted in India in 1810; and presented to the College by Joseph Gutteridge, Esq. This picture has been engraved and published.

A portrait in oil of Dr. Carey is in the possession of Mrs. Soul, of Olney. On a slip of paper under the frame is the following mem. : "Dr. C. was 53 old Aug. 1814." The portrait was a present to Mr. Sutcliffe, pastor of the church at Olney when Carey was received as a member, and one of the early promoters of the Mission; his name appears among the signatures to "A Letter signed by the Ministers and other Christian Friends on a solemn day of prayer at Leicester, previous to the departure of our Missionaries for India."

There are original PENCIL SKETCHES of the shoe-maker's shop at Hackleton, where Dr. Carey worked; and of Carey's dwelling-house at Piddington, taken in 1815, by Mr. Thomas Clarke, a son of Mr. James Clarke, a draper living in Olney; they were taken for a Mr. Wilson, whose wife left them to her nephew, Mr. G. C. Hollingshead, of Olney, in whose possession they now are.

In the *Minister's Vestry*, COLLEGE STREET CHAPEL, NORTH-AMPTON is a water-color Drawing of the "Birth-place of Dr. Carey," at Paulerspury, by T. P. Gardner. Presented by Mr. E. S. Robinson, of Bristol. This has been engraved and reproduced in lithography.

AUTOGRAPH MSS. OF DR. CAREY.

In the *Minister's Vestry*, COLLEGE STREET CHAPEL, NORTH-AMPTON, are the following :—

Fifty-two Letters from Dr. Carey at Serampore, to Dr. Ryland at Bristol; with Life of Carey, from Baker's Northamptonshire and other publications. *Portraits and engravings.*

Letter from Dr. Carey on behalf of the Church at Moulton. To the Ministers and Messengers of the Baptist Churches associated at Kettering, May 27 & 28. [1788].

Original Copy of a Translation, from the Dutch, of a Discourse on the Gospel Offer, by a Minister of the Reformed Church, made by Dr. Carey, when Minister at Moulton, Northamptonshire, 1789.

A Transcript of the above Translation is in the Library of the BAPTIST COLLEGE, BRISTOL, in the handwriting of Dr. Ryland.

In the *Minister's Vestry*, FULLER CHAPEL, KETTERING, are several of Dr. Carey's MS. letters, presented by the late Rev. Andrew Gunton Fuller.

In the *Vestry*, EARLS' BARTON CHAPEL, is the CARVED OAK CHAIR used by Mr. Carey, where he occasionally preached, before his settlement at Moulton.

In the BAPTIST COLLEGE, BRISTOL, is A COLORED DRAWING in case, of the Careya Herbacea so named by Dr. Roxburgh in honor of the Rev. William Carey, D.D., Baptist Missionary at Serampore.

In the *Museum and Library at the BAPTIST MISSION HOUSE, LONDON*, are to be seen :—

The COMMUNION CUP used by Dr. Carey, to which is affixed the following label :

"This cup is the one used by Dr. Carey at the Lord's Table when he was pastor of the Baptist Church, Moulton, Northamptonshire, A.D. 1789. It was given to my Father (Rev. Francis Wheeler) in 1820 by Mr. William Dove one of the deacons of the Church at Moulton, and the father of the late Mrs. Richard Harris of Leicester. . . . My Mother now presents it to the Museum of the Baptist Missionary Society.

(Signed) "Thos. A. Wheeler, Norwich,
May 31st, 1880."

The GREEK NEW TESTAMENT given by the Rev. Samuel Pearce, of Birmingham, to the Rev. Dr. Carey. With Mr. Pearce's autograph : "A small token of the great esteem he bears his dear bro' Carey. Sept. 11th, 1797.

ἡ καρδία καὶ ἡ ψυχὴ μία.
Acts iv. 32."

Presented to the Baptist Missionary Society by Edw^d Bean Underhill, Esq., LL.D., June 21, 1881.

DR. CAREY'S KNIFE AND FORK presented by R. V. Sherring Esq. of Hallatrow Court n^r Bristol.

TWO TABLES, one oak and the other mahogany, the latter the one upon which the first Rules of the Baptist Missionary Society were drawn up.

Inscription on Box containing DR. CAREY'S BIBLE.

"Dr. Carey's Bible. Presented by the Rev. W. Knowles. The Box from oak, in Dr. Carey's Workshop at Hackleton. Presented by Benj^a. Goodman Gent : of Leeds."

On the fly-leaf of above mentioned Bible is the following :—

"Lucey Placket her Book 1793. Lucy Placket was the sister of Mrs. Carey ; she married Jo^s Timms. This Bible was in her

possession from the above date 1793 until she parted with it to Mr. Knowles in 1815. She declared to W. Knowles that it was Dr. Carey's Bible. She was a pious woman."

THE SHOULDER-STICK, &c., *Labeled as follows :—*

"This 'Shoulder-stick' belonged to Dr. Carey when he resided at Moulton near Northampton, and was used by him when working as a shoe-maker. It was purchased with one or two other articles of a person living at Moulton, a few years ago by the late Rev^d. Christopher Anderson of Edinburgh.
J. E. R."

"Stitch bone a tool used by Dr. Carey and given to P. J. Saffery by the individual who rec^d. it from Dr. Carey. The box made from a beam in Dr. Carey's workshop."

DR. CAREY'S SIGN BOARD.

In the LIBRARY OF REGENT'S PARK COLLEGE is Dr. Carey's Sign Board, Inscribed :

"SECOND HAND
SHOES BOUGHT
AND SOLD."

On the back is the following :

"Part of the Shew-board of Mr. Carey (now the Revd. Dr.) Carey written by himself when a Shoe-maker at Hackleton in Northamptonshire. The little shop against which it was placed has been taken down and a small house is now built on the spot, opposite the New Inn.

"N.B.—This board was preserved by Wm. Manning, Mr. Carey's shop-mate, till his death, out of respect to Dr. Carey. It was procured from his widow, August 22, 1815, by Joseph Ivimey, of London.

"This was the place that the Rev. Thomas Scott designated Dr. Carey's College.

"The nail is the same as the Doctor used to fix his thread to while sitting on his seat and teaching the children in an evening School. It was taken out of the window of a room of a house at Piddington near Hackleton."

The above is in Joseph Ivimey's writing. Mr. Ivimey presented it to the College.

THE BUST OF DR. CAREY.

In the Room of the Agricultural and Horticultural Society of India, in the Metcalfe Hall, Calcutta, there is a Bust of Dr. Carey in marble, by Lough. The Bust was subscribed for by the leading men of Bengal, European and Native, in 1842, to show "the veneration in which the name of the illustrious Founder of the Society is held."

COMMEMORATIVE MEDALS.

In 1842 a medal was struck in commemoration of the Jubilee of the Baptist Missionary Society at Kettering, having on the obverse a Portrait of "William Carey" and on the reverse the inscription:—

"EXPECT GREAT THINGS FROM GOD.

Baptist Mission Formed Oct^r. 2nd 1792. Commenced in E. Indies 1793. W. Indies 1813. W. Africa 1840. Stations 157. Missionaries 71. Teachers & Native Preachers 127. Members upwards of 30,000. Scholars about 18,000. Scriptures Translated into 40 Languages & Dialects. Copies issued in the Year 1841 85,000. Slavery Abolished Aug^t. 1st 1838.

ATTEMPT GREAT THINGS FOR GOD."

Another medal was issued with a design on the obverse consisting of an open Bible upon a pedestal with the inscription "Trans into 40 Lang^s;" a Missionary preaching, beside him an East Indian on his knees and a slave rejoicing in his newly-found liberty; two angels above, the one holding out an open Bible and the other with trumpet extended, sounding the glad tidings abroad. Round the design is the inscription—"Then shalt Thou cause the trumpet of the Jubilee to sound & ye shall hallow the fiftieth year. Baptist Mission Jubilee 1842."

Another medal was issued with Portraits of "Carey and Thomas the First Missionaries" on the obverse; while the reverse has a representation of the House at Kettering where the Society was formed in 1792, with the Inscription: "Jubilee of Baptist Mission Formed at Kettering Oct^r 2nd 1792."

Another medal was issued with Portraits of "W. Carey," "A. Fuller," "S. Pearce," "D^r Ryland," and an open Bible in the centre, with an inscription encircling the portraits: "Not unto us, O Lord, not unto us, but [unto Thy name give glory" on the obverse; and on the reverse the following inscription: "Fifty years ago, the Baptist Mission was commenced & Carey & Thomas the First Missionaries sent to India. The Society now numbers about 200 Missionaries & Teachers, 157 Stations, more than 30000 Members & 18000 Scholars. The Bible has been translated into 40 Languages & Dialects. Other men laboured & ye are entered into their Labours."

LIFE OF DAVID BRAINERD.

In the Collection of Mr. Sheffield of Earl's Barton is a copy of *The Life of Mr. David Brainerd*; Published by Jonathan Edwards. Edinburgh, 1798. On the title page is the autograph of "W. Carey." At the end of the volume are portions of the first edition of the New Testament in Bengali, printed at Serampore, at the Mission Press, in 1801.

HALL'S "HELP TO ZION'S TRAVELLERS."

In the Library of the Baptist College, Bristol, is Carey's copy of Robert Hall's "Help to Zion's Travellers." It is marked on the title-page, "Dr. Carey's copy, from his library at Serampore, by John Leechman." The volume is somewhat worm-eaten. There is a very complete synopsis of the contents in Carey's hand-writing on the margin. In a letter to Dr. Ryland, Carey writes: "Mr. Skinner [of Towcester], one day made me a present of Mr. Hall's Help to Zion's Travellers; in which I found all that arranged and illustrated which I had been so long picking up by scraps. I do not remember ever to have read any book with such raptures as I did that."

THE FIRST MISSIONARY COLLECTION.

The collection of £13-2-6 as the first Baptist missionary fund has often been spoken of, and not always with a true appreciation of its significance. * * * The eloquence of missionary orators has often urged an affluent congregation of perhaps two hundred people to emulate at any rate the original collection of £13-2-6; and that small amount has by dint of effort been made up; but how unlike is such an effort to the quiet contribution of this sum by those few Baptist ministers at Kettering in 1792.* The particulars of this collection deserve to be put on record. They are:—

John Ryland, Northampton, . . .	£2 2 0
Reynold Hogg, Thrapstone, . . .	2 2 0
John Sutcliffe, Olney, . . .	1 1 0
Andrew Fuller, Kettering, . . .	1 1 0
Abraham Greenwood, Oakham, . . .	1 1 0
Edward Sharman, Cottisbrook, . . .	1 1 0
Joshua Burton, Foxton, . . .	10 6
Samuel Pearce, Birmingham, . . .	1 1 0
Thomas Blundell, Arnsby, . . .	10 6
William Heighton, Road, . . .	10 6
John Eayres, Braybrook, . . .	10 6
Joseph Timms, Kettering, . . .	1 1 0
A contributor whose name was not recorded .	10 6

£13 2 6

* The Life of John Thomas, by C. B. Lewis.

THE SUBSCRIPTIONS and EXPENDITURES

*Of the First Year of the Baptist Society for Propagating the Gospel among the Heathen.—Oct. 1, 1792 to Oct. 1, 1793.**

SUBSCRIPTIONS.		£	s.	d.
Personal Donations		335	18	6
Bristol collect. at the doors of Broadmead meeting-house		15	8	6
Contributions received at the vestry of Castle-green ditto		4	6	6
Ditto at Pithay meeting		1	1	0
From persons unknown		4	14	6
In small sums		2	13	0
Students at the Baptist Academy		1	1	0
Downend chapel, collection at the doors, with other small benefactions		2	16	0
Birmingham assistant society, by the hands of Mr. Pearce		70	0	0
Monies collected by said society, beside the above 70l.		126	3	6½
Bath, collection at the doors of the Baptist meeting-house		22	8	6½
Folkstone assistant society		5	0	0
Yorkshire ditto ditto, transmitted by the Rev. Mr. Fawcett		201	16	0
Hampshire and Wiltshire, raised by the exertions of the gentlemen who have since formed an Assistant Society in those counties		42	0	0
Arnsby, Baptist congregation		9	8	6
Colchester, ditto ditto		9	1	0
Cambridge, ditto ditto		18	1	0
Frome, ditto ditto		9	10	0
Foxton, Leicestershire, ditto ditto		1	9	10½
Ipswich, ditto ditto		2	12	6
Kettering, ditto ditto		15	17	8½
Ditto club		1	1	0
Long Buckby, Baptist congregation		3	14	7
Langham, ditto ditto		8	8	0
Leicester, ditto ditto		19	15	9½
Norwich, ditto ditto		3	13	6
Nottingham, ditto ditto		13	13	0
Northampton, ditto ditto		23	1	6
Leighton Buzzard, ditto ditto		2	2	0
Plymouth Dock, ditto ditto		20	2	9
Olney, Bucks, ditto ditto		10	15	6½
Road, Northamptonshire, ditto ditto		1	12	0½
Salisbury and Devizes ditto ditto		16	16	0

* Periodical Accounts Relative to the Baptist Missionary Society, 1800, vol. i.

	£	s.	d.
Spalding, Lincolnshire, Baptist congregation	5	5	0
Sheepshead, Leicestershire, ditto ditto	9	9	6
Thorn, Bedfordshire, ditto ditto	11	5	5
Tewkesbury ditto ditto	8	1	0
Worcester, ditto ditto	9	9	0
Weston by Weedon, ditto ditto	0	9	0
Newcastle, ditto ditto	3	1	2
Isleham, Cambridgeshire, ditto ditto	5	19	6
Friend, Luton	1	1	0
Poor man, Cottisbrook,	0	10	6
Small sums from various benefactors	0	13	0
Interest of contributions deposited in the bank at Thrapston till needed	1	7	0½
Profits arising from the sale of a translation and version of an Hymn, composed by Ram Ram Boshoo	1	2	9
A friend, London	0	10	6
Friends, Thrapston and Islip	0	17	0
	<hr/> £1085 4 9½ <hr/>		

DISBURSEMENTS.

	£	s.	d.
To Mr. Carey, for time and travelling expences on the concerns of the mission for three months, with the removal of his family to Piddington	26	16	6
To Mr. Thomas, for time and travelling expences, on the same account, for three months	28	9	6
Expences of Messrs. C. and T. during the months of April and May, in endeavouring to obtain a passage Travelling expences of Messrs. C. and T. from Ports- mouth to Northampton, and removing the whole of Mr. Carey's family from that neighbourhood to London	19	19	0
To Mr. Carey, for expences attending the removal of himself and family to Dover, and incurred during his and their residence there, whilst waiting for the ship in which they sailed	13	7	5
Mr. Thomas's journey to the Isle of Wight, and removal of goods from thence by sea to Dover	25	5	0
To Mrs. Carey during her residence at Piddington, according to agreement, in case she had not gone with Mr. Carey, one quarter in advance, and five guineas for expence attending her lying-in	15	5	6
	17	15	0

	£	s.	d.
Journies of Messrs. Fuller, Sutcliffe, Tim. Thomas, and Pearce, on collecting and other business, together with supplies for their congregations during their absence	16	2	0
To carriage of goods and parcels, with postage of letters	3	18	4
To printing pamphlets and cases	4	17	0
To books and globes taken to India for the use of the mission	13	13	0
To passage money for ten persons, viz. five adults and five children, together with preparations of linen, &c. for the voyage, for their use when arrived in India	719	16	11
To allowance to the missionaries in advance for the first year after their arrival	150	0	0
	<hr/>		
	£1055	5	2
	<hr/>		
Receipts	1085	4	9½
	<hr/>		
Balance in the hands of the Treasurer *	£29	19	7½
	<hr/>		

Extracts from THE DIARY OF THE LATE REV. DR. RYLAND.†

[Jan. 9. — Mr. Carey, who now preaches constantly at Moulton with considerable prospect of success, came over and preached the lecture, from “The wages of sin is death,” &c. I was much pleased with many things in his discourse: he seems to promise much usefulness, setting out on a good plan, though a little incorrect in his expressions; but manifests a hearty concern to do good, and a consistent view of the Gospel.]

Sept. 21. — Mr. Carey, of Moulton, preached from Psalm xvi. 8. “I set the Lord always before me.” His prayer was singularly excellent, and many things in the sermon very close and important. O that I had much of the like deep sense of divine truth!

[1787]. Aug. 1. — Walked over to Moulton, about six o’clock in the morning, to attend Mr. Carey’s ordination. Mr. West, of Carlton,

* N.B. There was actually at the year’s end a balance of 36l. 4s. 1½d. in possession of the society. The subscriptions of a few individuals must therefore have not been brought into account. Considering the very short time allowed for collecting the whole sum (but little more than three months) and the number of hands through which it had to pass, it is not surprising that a few such mistakes should have been made.

† Baptist Magazine, May, 1861.

prayed. I introduced the service, and received the call and confession. Mr. Stanger, of Bessel's Green, prayed the ordination prayer. Mr. Sutcliff gave the charge, from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Edmonds, of Guilsborough, prayed, and Mr. Fuller preached from Psalm lxxviii. 18, "Thou hast received gifts for men;" Mr. Payne concluded. In the evening, Mr. Stanger, of Kent, prayed; and Mr. West preached from Psalm ii. 11, "Rejoice with trembling." The congregation was large, the confession sound and sensible, the whole of the services good and instructive.

[1788]. July 8.—Asked Brother Carey to preach. Some of our people, who are wise above what is written, would not hear him, called him an Arminian, and discovered a strange spirit. Lord pity us! I am almost worn out with grief at these foolish cavils against some of the best of my brethren, men of God, who are only hated because of their zeal for holiness.

Aug. 12.—Rode early to Guilsborough, to keep a private fast with some of my brethren. Met from nine to four in the vestry of the meeting-house. Began with a short account of our late experience as Christians and as ministers. Present, brother Fuller, Edmonds, Morris, Carey, and Denny. It was, I trust, a solemn and profitable season. I have not felt, I think, my heart so much engaged with God for a long time, as I hope I found it most of the time. May God render it a lasting blessing to us all.

*THE DAISY, by James Montgomery.**

A beautiful little poem, which made its appearance in England in 1821, records an instance strikingly illustrative of the feelings of such a mind as Carey's when unexpectedly led back in the prosecution of his studies to the scenes of his infancy, in a country from which he had, at an early age, expatriated himself for the remainder of his life. After having carefully unpacked a bag of seeds, which he had received from a friend in England, in order to make experiments on them in his garden at Serampore, he shook out the bag in one corner of the garden, and shortly afterwards discovered something spring up on the spot, which, when it reached maturity, proved to be nothing less nor more than one of those daisies with which the meadows of England abound. The delight with which this

"Wee, modest, crimson-tipped flower,"

one of the humblest, but most pleasing ornaments of the English

* William Carey: A Biography. By Dr. Belcher.

Flora, inspired him, he described to some of his European correspondents in very strong and glowing language, and the incident suggested to the amiable James Montgomery the following lines :—

ADDRESSED TO DR. CAREY.

Thrice welcome, little English flower !

My mother-country's white and red,
In rose or lily, till this hour,
Never to me such beauty spread :
Transplanted from thine island bed,
A treasure in a grain of earth,
Strange as a spirit from the dead,
Thine embryo sprang to birth.

Thrice welcome, little English flower !

Whose tribes, beneath our natal skies,
Shut close their leaves while vapours lower ;
But, when the sun's gay beams arise,
With unabashed, but modest eyes,
Follow his motion to the west ;
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

Thrice welcome, little English flower !

To this resplendent hemisphere,
Where Flora's giant offspring tower
In gorgeous liveries all the year :
Thou, only thou, art *little* here,
Like worth unfriended and unknown,
Yet to my British heart more dear
Then all the torrid zone.

Thrice welcome, little English flower !

Of early scenes beloved by me,
While happy in my father's bower,
Thou shalt the blithe memorial be ;
The fairy sports of infancy,
Youth's golden age, and manhood's prime,
Home, country, kindred, friends,—with thee
I find in this far clime.

Thrice welcome, little English flower !

I'll rear thee with a trembling hand :
Oh for the April sun and shower,
The sweet May dews, of that fair land
Where daisies, thick as star-light, stand
In every walk !—that here may shoot
Thy scions, and thy buds expand,
A hundred from one root !

Thrice welcome, little English flower !

To me the pledge of hope unseen :
When sorrow would my soul o'erpower,
For joys that were, or might have been,
I'll call to mind how fresh and green,
I saw thee waking from the dust ;
Then turn to heaven with brow serene,
And place in God my trust.

*Extract from SPEECH BY DR. RYLAND,**

At the first public meeting of the Baptist Missionary Society, held in London, June, 1812 :—

"October 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High ; who selected for this work not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk, at Paulerspury, Northamptonshire."

*Extract from A LETTER TO MR. SUTCLIFF,**

Dated December 30, 1785, when he was at the age of twenty-four, simply premising that previously to writing it he had become a member of the church at Olney :—

"The people at Barton remain in a divided situation, and there is but little probability of my being useful amongst them. The little that they collect for me does not pay for the clothes which I wear out in serving them, and, which affects me most, those that are just setting out at Moulton, are left like sheep without a shepherd.

"The cause seems to increase at Moulton, and I have the pleasure to see most who have begun, hold on, and manifest a truly Christian spirit. It will be easy to settle the church upon evangelical principles, but I do not choose to attempt such a thing without your advice and concurrence. If you approve of it, I should be glad if you would send me word, and likewise the outlines of a covenant, which if strict in practical, and not too high in doctrinal points, will, I believe, be unanimously subscribed by all the old members of the church, and I think about eight or ten more would join in a little time. The friends are desirous to be in order, and things have a pleasing aspect at present. * * * Now I wish you to advise me to leave Barton, or not, and what steps to pursue at Moulton, whether to do any thing immediately, or wait longer, till I am completely sent out [into the ministry,] by your church. I should be glad, likewise, if the church would take my affair into consideration. If they want more trial of my gifts, I shall be willing to wait till they are satisfied ; if they are satisfied already, I should be glad if they would avoid delay ; I wish, however, to leave it to their discretion."

* William Carey : a Biography. By Dr. Belcher.

Extract from LETTER OF MR. CAREY TO HIS WIFE.

When the subject of proceeding to India was mentioned to Mrs. Carey, she declared that she would never consent to quit her native land. Mr. Carey, therefore, had before him no other alternative than that of relinquishing an enterprise dear to him as life itself, or of embarking without his family. Three months after, while detained at the Isle of Wight, he expresses his feelings to his wife, in language equally marked by conjugal affection and Christian principle:—"You wish to know in what state my mind is. I answer, much as it was when I left you. If I had all the world I would freely give it to have you and my dear children with me, but the sense of duty is so strong as to overpower all other considerations. I could not turn back without guilt on my soul."

Extracts from the JOURNAL OF THE ASIATIC SOCIETY OF BENGAL.

VII.—Proceedings of the Asiatic Society. Wednesday Evening, the 2nd July, 1834. The Right Rev. the Lord Bishop of Calcutta, Vice-President, in the chair.

The business of the evening being concluded, The Right Rev. the Vice-President rose and addressed the meeting:—It had been suggested to him that the death of the Rev. Dr. Carey, one of the oldest and warmest supporters of the Asiatic Society, was an occasion which called for some testimonial of the sense entertained by all its members of the value of his services to the literature and science of India, and of their sincere respect for his memory.

He had himself enjoyed but two short interviews with that eminent and good man, but a note from Dr. Wallich, who was prevented himself from attending to propose the resolution, supplied his own want of information. Dr. Carey had been 28 years a member of the Society: and, (with exception of the last year or two of his life, when protracted illness forced him to relinquish his Calcutta duties), a regular attendant at its meetings, and an indefatigable and zealous member of the Committee of Papers since the year 1807.

"During 40 years of a laborious and useful life in India, dedicated to the highest objects which can engage the mind — indefatigable in his sacred vocation, active in benevolence, yet finding time to master the languages and the learning of the East, and to be the founder, as it were, of printing in these languages, he contributed by his researches, and his publications, to exalt and promote the objects, for which the Asiatic Society was instituted. The close of his venerable career should not therefore pass without a suitable record of the worth and esteem in which his memory was held; and His Lordship begged to

move that the following minute be entered on the Journals of the Society:—it was seconded by Colonel Sir Jer. Bryant, and carried unanimously:—

“The Asiatic Society cannot note upon their proceedings the death of the Rev. Wm. Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the oriental languages, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history and botany of this country, and his useful contributions in every branch towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science; their esteem for the sterling and surpassing religious and moral excellencies of his character; and their sincere grief for his irreparable loss.”

Extract from the JOURNAL OF THE AGRICULTURAL AND HORTICULTURAL SOCIETY OF INDIA.

Bust to the Memory of the Founder of the Society.

[That it may be seen the feelings of affectionate esteem for the character and memory of Dr. Carey, were not so far as India was concerned, temporary and evanescent, we may add to the memorials already given, that a large and highly important meeting of The Agricultural and Horticultural Society of India, was held on Wednesday, August 10, 1842, more than eight years after the death of Carey, which was presided over by the Honorable Sir John Peter Grant, President of the Society.]*

The Hon'ble the President as seconder of the motion of which notice was given, at the preceding meeting by Dr. Wallich to the effect,—“that the Agricultural and Horticultural Society of India, estimating the great and important services rendered to the interests of British India, by the Founder of the Institution, the late Rev. Dr. William Carey, who unceasingly applied his great talents, abilities, and influence in advancing the happiness of India, more especially by the spread of an improved system of husbandry and gardening,—desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments, at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labors of so illustrious a character. That a subscription, accordingly, from among the Members of the Society, be urgently recommended for the accom-

* William Carey: a Biography. By Dr. Belcher.

plishment of the above object," begged to remark to the meeting that he felt assured, little was required from him to be said regarding the many great services, apart from the distinguished one of founding the Institution, which the venerable Dr. Carey had rendered to the Society. He should therefore do no more than read the proposition, which he accordingly did, when the motion was put and unanimously carried.

A discussion subsequently ensued, as to the best mode of regulating the amount of subscriptions, when J. Grant, Esq., proposed, seconded by Adam Freer Smith, Esq., "That considering the veneration in which the names of the illustrious Founder of the Society is held, and in order to render the tribute of respect, we are anxious, to shew to his memory as general as possible, the subscription be limited to *ten* rupees from every member who may feel disposed to support the motion."

*Extract from MEMOIR OF WILLIAM YATES, D.D., of Calcutta.**

Dr. Carey was, at this period, in the zenith of his celebrity, and in the full maturity of his intellectual powers, yet he was already solicitous about a successor. His nephew, writing to the author, in reply to a letter conveyed to him by Mr. Yates, observed, "My admiration for my uncle increases every day, he has not in the course of a whole month, a single half hour, in which he can, consistently with his own feelings of the importance of his work, relax from the hardest labour. He thinks it is high time some one was fixed upon, who should, without delay, begin his studies, with a view of succeeding him in the work of translations, nor does he see anyone so likely as Yates, &c."

Dr. Carey himself expressed the same sentiments in a letter to Mr. Fuller,

Serampore, May 17th, 1815.

At the present time my labour is greater than at any former period. We have now, translations of the Bible going forward in twenty-seven languages, all of which are in the press, except two or three. The labour of correcting and revising all of them lies on me. I have lately been fully convinced of the necessity of having some brother associated with me in this department of the work, who shall be in some manner initiated into my ideas; and if I should be laid aside by sickness, or removed by death, should take charge of this department of the work. I think, from the account given by brother Ryland, of brother Yates, that he will be as fit a person as any I have seen; and from what I have already witnessed, of his

* Memoir of William Yates, D.D. By James Hoby, D.D. 1847.

personal religion, his quiet spirit, and his habits of diligence, I am much inclined to associate him with myself in the translations. I have mentioned my wish to the other brethren, who approve of the step.

Yours, very affectionately,
W. Carey..

This was a natural conclusion, as Mr. Yates studied under his immediate observation, and made such progress in oriental literature, as soon to satisfy him that he was destined to become a distinguished scholar, and to follow, "*passibus æquis*," in his own hitherto unrivalled track.

Copy of LETTER FROM THE REV. JOHN MACK.*

Two days before the death of the venerable saint, the Rev. John Mack wrote to the late Rev. Christopher Anderson, of Edinburgh :— "Respecting the great change before him, a single shade of anxiety has not crossed his mind ever since the beginning of his decay, so far as I am aware. His Christian experience partakes of that guileless integrity which has been the grand characteristic of his whole life. Often when he was yet able to converse, has he said to his friends,— 'I am sure that Christ will save all that come unto him; and if I know any thing of myself, I think I know that I have come to him.' The ascertaining of that all-important fact had been his object in much honest self-examination, and the result was the peaceful assurance that his hopes were well-grounded. Having pursued the enquiry to this result, when in the prospect of death, he seems to have been enabled to dismiss all further anxiety on the subject from his mind, and to have committed all that concerned his life and death to the gracious care of God in perfect resignation to his will. We wonder much that he is yet alive, and should not be surprised were he taken off in an hour. Nor could such an occurrence be regretted. It would only be weakness in us to wish to retain him. He is ripe for glory, and already dead to all that belongs to life."

"THE CONSECRATED COBBLER."†

He had formed [Robert Haldane], or assisted in forming, many Sabbath-schools; and, finally, by bringing the well-known Andrew Fuller to Scotland, had given an impulse to the Serampore translations of the Scriptures, which were then languishing for want of funds, and were scoffed at as the abortive efforts of "a nest of consecrated cobblers."

* William Carey : A Biography. By Dr. Belcher.

† Memoirs of the Lives of Robert Haldane and J. A. Haldane. By Alex. Haldane. 1852.

*Bibliographical List of Works relating to
William Carey.*



Bibliotheca Northantonensis.

Books Relative to Particular Towns, Parishes, Families, Customs, &c.

PAULERSPURY.

Account of the Ordination of the Rev. WILLIAM CAREY,
Leicester, 24th of May, 1791.

Baptist Annual Register, vol. i., 1790-1802, p. 519.

Narrative of the First Establishment of the Society formed
among the Particular Baptists for Propagating the Gospel
among the Heathen. With Letters from Dr. CAREY to various
Members of his Family, to Dr. Ryland, Andrew Fuller, and
others.

Periodical Accounts Relative to the Baptist Missionary Society,
vol. i., 1800, p. i.

References to the Work of Dr. CAREY and other Mission-
aries in Connection with the Mission in India, &c.

The Christian Observer, vol. ii., 1803, pp. 115, 312, 433.
vol. iv., 1805, p. 316.
vol. vi., 1807, p. 274.

Publications respecting Indian Missions.

The Edinburgh Review, vol. xii., 1808, p. 151.

"An article extending to more than thirty pages, professing to be a critique
on eight recently published works on the controverted subject of diffusing
Christianity in India, in which all the Missionaries especially Dr. CAREY, are the
objects of ridicule. The writer was the late facetious, talented, and, alas that
I must add — *impious* — Reverend Sydney Smith, Prebendary of St. Paul's,
London."—*Dr. Belcher's Biography of William Carey*, p. 157.

Pamphlets on the Propagation of Christianity in India.
With Notices of Dr. CAREY. [By John Foster].

The Eclectic Review, vol. iv., 1808, pp. 336, 440.

PAULERSPURY.

Art. XVII. Periodical Accounts relative to the Baptist Missionary Society. Major Scott Waring—Twining, Vindication of the Hindoos, &c. &c. With Notices of Dr. CAREY. [By Robert Southey].

The Quarterly Review, vol. i., 1809, p. 193.

"Nothing can be more unfair than the manner in which the scoffers and alarmists have represented the missionaries. We, who have thus vindicated them, are neither blind to what is erroneous in their doctrine, nor ludicrous in their phraseology: but the anti-missionaries cull out from their journals and letters all that is ridiculous, sectarian, and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics; and keep out of sight their love of man and their zeal for God, their self-devotement, their indefatigable industry, and their unequalled learning. These low-born and low-bred mechanics have translated the whole Bible into Bengalee, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Oriassa, Mahratta, Hindostan, and Guzaret, and translating it into Persic, Telinga, Karnata, Chinese, the language of the Seiks and the Burmans, and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered, that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired the gift of tongues; in fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished or even attempted by all the princes and potentates of the world,—and all the universities and establishments into the bargain."—p. 225.

"There was something remarkable in the fact, that while '*The Edinburgh Review*,' a professedly liberal journal, thus censured the Serampore Missionaries, '*The Quarterly Review*,' a high Tory Church and King publication, came to the rescue."—*Dr. Belcher's Biography of William Carey*, p. 159.

References to Dr. CAREY.

Burder's Missionary Anecdotes, 1821, pp. 43, 166, 217, 222.

History of the Baptist Missionary Society. With Biographical References to Dr. CAREY.

Smith's History and Origin of the Missionary Societies, 1824, vol. i., pp. 315-527.

The Course of a Good and Great Man. A Sermon, Preached on Occasion of the Death of the late Reverend WILLIAM CAREY, D.D. in the Mission Chapel, Serampore, Lord's Day, June 15th, and in Union Chapel, Calcutta, June 22d, 1834. By John Mack, of Serampore College.

From the Serampore Press. 1834. Octavo.

The Efficiency of Divine Grace. A Funeral Sermon for the late Rev. WILLIAM CAREY, D.D. Preached at the Danish Church, Serampore, Lord's Day, June the 15th, 1834. By J. Marshman, D.D.

From the Serampore Press. 1834. Octavo.

PAULERSPURY.

A Discourse Occasioned by the Death of the Rev. WILLIAM CAREY, D.D. of Serampore, Bengal; Delivered in Charlotte Chapel, on the Evening of the 80th November, 1834. By Christopher Anderson, Edinburgh.

Parbury, Allen and Co. and Nisbet, London; Marples, Liverpool; D. A. Talboys, Oxford; Deighton and Sons, Cambridge; Waugh and Innes, W. Whyte and Co., W. Oliphant and Son, Edinburgh; M. Ogle, Glasgow; William Curry and Co. J. Robertson and Co. Dublin. 1834. *Octavo*.

EXTRACT FROM THE "ADVERTISEMENT."

Before proceeding further, it may be as well to state the following particulars, in succession.

Dr. Carey was born at Hackleton, Leicestershire,* on the 17th August	1761
— brought to the knowledge of the truth, about the year	1779
— joined the church at Olney, Bucks, under Mr. Sutcliffe, at the close of	1783
— called to the work of the ministry by that church	1785
— came to Moulton, a village, four miles from Northampton	1786
— ordained pastor over the infant church there	1787
— removed to Leicester, in the month of July	1789
— ordained pastor over the church in Harvey Lane, there, in May	1791
— embarked for India, in a Danish East Indiaman, on the 13th June	1793
— arrived at Balasore, the 7th; on shore the 10th; and at Calcutta 12th November	1793
— went up the country to Madnabatty, near Malda	1794
— removed and settled down at Serampore, on the 10th of January	1800
— the New Testament in Bengalee finished at press, 7th February	1801
— received his appointment in the college of Fort William, in April	
— died about half past five o'clock, on the morning of Monday, 9th June	1834
— interred at five o'clock, the following morning, in the Mission burying-ground, being within two months and a week of completing his 73d year.	

— Second Edition.

Parbury, Allen & Co. J. Nisbet, London, &c. 1835. *Octavo*.

Art. IV.—1. A Discourse occasioned by the Death of the Rev. WILLIAM CAREY, D.D., of Serampore, Bengal. By Christopher Anderson, Edinburgh. 8vo. 1s. 6d. Edinb. 1834.
The Eclectic Review, Third Series, vol. xiii., 1835, p. 29.

Biographical Sketch of the Rev. WILLIAM CAREY, D.D.
Late Principal of the Serampore College, Bengal.

The Congregational Magazine, New Series, vol. xviii., 1835, pp. 1, 73.

Rev. J. W. Morris on an Incident in the Early History of Dr. CAREY, in Reply to the Rev. John Dyer.

The Congregational Magazine, New Series, vol. xviii., 1835, p. 161.

Obituary of Rev. W. CAREY, D.D.

Gents' Magazine, vol. iii., New Series, 1835, p. 547.

* Should be Paulerspury, Northamptonshire.

PAULERSPURY.

Memoir of WILLIAM CAREY, D.D. Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By EUSTACE CAREY.

LONDON: Jackson and Walford, 18, St. Paul's Church-Yard. MDCCCXXXVI. Octavo.

PORTRAIT.

Your affects. Bro. W. Carey. H. Adlard, sculpt.

— Second Edition.

LONDON: Jackson and Walford, 18, St. Paul's Churchyard. MDCCCXXXVII. Duodecimo.

With Portrait. H. Adlard sc.

Art. II.—Memoir of WILLIAM CAREY, D.D. By Eustace Carey. London: Jackson and Walford. 1836.

The Monthly Review, New Series, vol. ii., 1836, p. 457.

Art. I. Memoir of WILLIAM CAREY, D.D., late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. 8vo., pp. 630. London, 1836.

The Eclectic Review, Third Series, vol. xvi., 1836, p. 449.

Article V. Memoir of CAREY. Memoir of William Carey, D.D., late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. With an Introductory Essay, by Francis Wayland, D.D., President of Brown University. Boston. Gould, Kendall & Lincoln. 12mo. pp. 422. 1836.

The Christian Review, vol. i., 1836, p. 531.

Memoir of WILLIAM CAREY, D.D. Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. With an Introductory Essay, by Francis Wayland, D.D. Pres. of Brown University.

BOSTON: Gould, Kendall and Lincoln. 1836. Duodecimo.

PORTRAIT.

I am very aff^y. yours W. Carey.

Memoir of WILLIAM CAREY, D.D. late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. Jackson and Walford. pp. viii. 630.

The Congregational Magazine, New Series, vol. i., 1837, pp. 251, 320.

Persevering Exertion Crowned with Success. [A Sketch of the Exertions of Dr. CAREY].

Quarterly Register and Journal of the American Education Society, vol. ix., 1837, p. 168.

PAULERSPURY.

Memoir of WILLIAM CAREY, D.D. late Missionary to Bengal: Professor of Oriental Languages in the College of Fort William, Calcutta, By Eustace Carey. With an Introductory Essay, by Jeremiah Chaplin, D.D. late President of Waterville College.

HARTFORD: Canfield and Robins 1837. *Duodecimo*.

PORTRAIT

I am very affty yours W. Carey.

The Place of Professor CAREY's Nativity, a View of the Cottage and School, at Paulers-Pury, Northamptonshire, where the Professor's Father resided nearly 50 Years, as Parish Clerk & Schoolmaster.

T. P. Gardner del. I. Rowe sc. Change Alley.

— Another Edition.

W. Metcalfe and Sons, Litho. *Quarto*.

The Rev. Doctor CAREY, Professor of Oriental Languages in the College of Fort William, Calcutta, &c. &c. By the Rev. John Dyer, Secretary of the Baptist Missionary Society.

PORTRAIT.

The Revd. W. Carey, D.D. and his Brahmin Pundit. Painted by Home. Engraved by J. Jenkins.

Christian Keepsake, 1837, p. 9.

Birth-place of Dr. CAREY, at Paulerspury.

WOODCUT.

Birth-place of the Rev. William Carey, D.D. at Paulerspury, Northamptonshire.

Gents' Magazine, vol. viii., New Series, 1837, p. 585.

Account of Dr. CAREY.

Gardiner's Music and Friends, vol. i., 1838, p. 393.

Memoirs of Doctor WILLIAM CAREY.

The Southern Literary Messenger, vol. iv., 1838, p. 578.

Account of WILLIAM CAREY, D.D. the Patriarch of Indian Missions.

PORTRAIT.

Professor Carey, of the College of Fort William, Calcutta, attended by his Pundit. Home pinxit. W. Worthington sculps.

VIGNETTE.

The House at Paulerspury where Dr. Carey was born.

Baker's History of Northamptonshire, vol. ii., [1841], p. 210.

PAULERSPURY.

The Late Dr. CAREY. Jubilee of the Baptist Missionary Society.

Northampton Mercury, October 22, 1842.

Biographical Notice of the Rev. WILLIAM CAREY, D.D. of Serampore, by the Hon. & Rev. William Herbert.

NEWCASTLE. T. & J. Hodgson, Union Street. MDCCCXLIII. Quarto.

Account of Dr. CAREY and Distinguished Men among the English Baptists.

Benedict's History of the Baptist Denomination in America, 1848, pp. 359, 363.

Memoir of WILLIAM CAREY, D.D.

Carey's Oriental Christian Biography, 1852, vol. i., pp. 289-321.

Memoir of CHARLOTTE AMELIA CAREY.

Carey's Oriental Christian Biography, 1852, vol. ii., pp. 331-334.

WILLIAM CAREY: A Biography. By Joseph Belcher, D.D., Author of "Baptisms of the New Testament," Editor of "Complete Works of Andrew Fuller," "Works of Robert Hall," etc., etc., etc.

PHILADELPHIA: American Baptist Publication Society. 118 Arch Street. Duodecimo. [1853].

PORTRAIT.

William Carey, and Mrityunjaya his Pundit. Painted by Home. Engraved by Sartain.

WOODCUTS.

Birth Place and Early Residence. *Vignette*.

The House at Kettering in which the Baptist Missionary Society was formed. W. H. Van Ingen.

Reference to Dr. CAREY and Baptist Missionary Society.

Kingsmill's Missions and Missionaries, 1853, p. 419.

Account of Dr. CAREY and the Propagation of Christianity by the Baptist Missionary Society.

Brown's History of the Propagation of Christianity, 1854, p. 1.

The Life and Times of CAREY, Marshman and Ward. Embracing the History of the Serampore Mission. By John Clark Marshman. In Two Volumes.

LONDON Longman, Brown, Green, Longman, & Roberts. 1859. Octavo.

CAREY, Ward, and Marshman. The Life and Times of CAREY, Marshman, and Ward, embracing the History of the Serampore Mission. By John Clark Marshman. 2 Vols. London: Longmans. 1859.

The Christian Observer, vol. lviii., 1859, p. 408.

PAULERSPURY.

Art. VIII.—The Life and Times of CAREY, Marshman and Ward, embracing the History of the Serampore Mission, By John Clark Marshman. In two Volumes. London: Longman, Brown, Green, Longmans, and Roberts. 1859.

The Calcutta Review, vol. xxxii., pp. 437–469.

WILLIAM CAREY. A Lecture by the Rev. J. P. Chown. *Lectures before the Young Men's Christian Association*, 1859, p. 123.

From the London Quarterly. Life and Times of CAREY, Marshman and Ward.

The Eclectic Magazine of Foreign Literature, vol. xlix., New York, 1860, p. 14.

Lecture on Dr. CAREY, Delivered in the School-room attached to College Street Chapel. By I. Bedford of Daventry.

Northampton Mercury, May 17, 1862.

Account of WILLIAM CAREY.

Jamieson's Ornaments of the Faith, 1863, p. 103.

The Story of CAREY, Marshman, and Ward, the Serampore Missionaries. By John Clark Marshman.

LONDON: J. Heaton & Son, 42, Paternoster Row. 1864. *Duodecimo*.

— Popular Edition.

LONDON: Alexander Strahan, & Co. 1864. *Duodecimo*.

The Baptist Missionary Society and Dr. CAREY.

Hassell's From Pole to Pole, 1866, p. 316.

— Another Edition.

Hassell's From Pole to Pole, 1872, p. 316.

Account of Dr. CAREY.

Moister's Missionary Pioneers, 1871, p. 542.

WILLIAM CAREY and Joshua Marshman, The Serampore Missionaries.

Yonge's Pioneers and Founders, 1871, p. 96.

Notices of Dr. CAREY.

Lewis' Life of John Thomas, 1873, p. 211.

Account of Dr. CAREY and other Baptist Missionaries.

Badley's Indian Missionary Directory, 1876, p. 11.

PAULERSPURY.

Memoir of WILLIAM CAREY, D.D. (1761—1834), a Baptist Minister and Oriental Scholar.

Encyclopædia Britannica, vol. v., 1876, p. 101.

Dr. CAREY.

LONDON: The Religious Tract Society; 56, Paternoster Row; 65, St. Paul's Churchyard; and 164, Piccadilly. No. 1006. *Duodecimo*.

Moulton Memorials of Dr. CAREY.

The Freeman, Dec. 19, 1879.

WILLIAM CAREY. By James Culross, D.D., Author of "John, whom Jesus Loved," "The Greatness of Little Things," etc.

LONDON: Hodder and Stoughton, 27, Paternoster Row. MDCCCLXXXI. *Octavo*.

Biographical Sketch of WILLIAM CAREY.

PORTRAIT.

William Carey. Butterworth & Heath sc.

The Vanguard of the Christian Army, [1888], p. 31.

WILLIAM CAREY the Linguist.

Landels' Baptist Worthies, 1883, p. 159.

"At page 162 it says Dr. Carey 'became pastor of a Baptist church first at Barton.' Carey only occasionally supplied Earls Barton, a village about six miles distant from Hackleton. His first pastorate was at Moulton, where he was ordained August 1, 1787.

"At page 169 the Easter meeting of ministers of the Northamptonshire Associated Churches is stated to have been 'held at Clifton in 1791.' It should be Clipstone.

"At page 133 the formation of the Baptist Missionary Society is stated to have taken place in October, 1782; it should be 1792."—

The Baptist, March 20, 1884.

WILLIAM CAREY, the Shoemaker who Translated the Bible into Bengali and Hindostani.

"No, sir! only a cobbler."—*Dr. William Carey*.

"I am indeed poor, and shall always be so until the Bible is published in Bengali and Hindostani, and the people want no further instruction."—*Dr. William Carey, Letter from India*, 1794.

PORTRAIT.

William Carey, D.D.

Winks' Lives of Illustrious Shoemakers, 1883, pp. 147–174.

Foundation of English Missions—WILLIAM CAREY the first English Missionary, 1761–1834.

Smith's Short History of Christian Missions, 1884, p. 155.

Lecture VI. Price 4d. The Evangelical Succession Third Series CAREY By George Smith, LL.D., F.R.G.S., Edinburgh.

EDINBURGH: Macniven and Wallace 132 Princes Street 1884 *Duodecimo*.

PAULERSPURY.

Particulars relative to the Life and last Illness of the venerable Dr. CAREY, who died on the 9th June, at the age of 78.

The Asiatic Journal, vol. xv., New Series, 1834, p. 204.

From the "*Englishman* . . . stated to be derived from a source on which the fullest reliance can be placed."

Proceedings of the Asiatic Society of Bengal on the Death of WILLIAM CAREY, D.D.

Journal of the Asiatic Society of Bengal, vol. iii., 1834, p. 300.

Bust to the Memory of the Founder of the Society (Dr. WILLIAM CAREY.)

Journal of the Agricultural and Horticultural Society of India, vol. i., 1842, p. 178.

Biographical Notices of WILLIAM CAREY.

Memoir of William Yates, D.D., by James Hoby, 1847, p. 71.

Reference to the "Nest of Consecrated Cobblers."

Memoirs of the Lives of Robert Haldane and J. A. Haldane, by Alexander Haldane, 1852, p. 295.

Exertions in Aid of the Serampore Mission, and Correspondence with CAREY, Marshmans, Ward, and Mack.

Life and Letters of Christopher Anderson, by Hugh Anderson, 1854, pp. 254—336.

A Discourse occasioned by the death of the Rev. William Carey, D.D., was preached by Rev. Christopher Anderson, of Edinburgh, and soon after published, containing an outline of the life and character of the first Missionary of modern times. The profits, amounting to about £18, he transferred to the funds of the Mission, along with the collection made on the occasion of preaching the sermon, amounting to £91 12s. 6d. In the first edition of the Sermon the place of Carey's birth was erroneously stated.

Three Indian Heroes: The Missionary, The Statesman, The Soldier. By the Rev. J. S. Banks.

LONDON: Wesleyan Conference Office, 2, Castle-Street, City-road; and 66, Paternoster Row. *Duodecimo*.

I. The Missionary. William Carey.

— Another Edition.

LONDON: T. Woolmer, 2, Castle Street, City Road; and 66, Paternoster Row, E.C. *Duodecimo*.

PAULERSPURY.

The Literary Character of Dr. CAREY. By H. H. Wilson, Esq., M.A., F.R.S., Boden Professor of Sanscrit in the University of Oxford, Member of the Asiatic Society, and of the Asiatic Societies of Bengal, Paris, etc. [1836.]

Dr. Belcher's William Carey [1853], p. 279.

Art. I.—India and Comparative Philology. On CAREY.

The Calcutta Review, vol. xxix., 1857, p. 271.

Art. VIII.—The Life and Times of CAREY, Marshman and Ward, embracing the History of the Serampore Mission. By John Clark Marshman. In two Volumes.

The Calcutta Review, vol. xxxii., 1859, p. 437.

The Serampore Mission—First missionary effort of the Baptists—William Carey—The Mission to Bengal—Marshman and Ward—Establishment at Serampore—Hostility of the Government—Eventual Success.

Kaye's Christianity in India, 1859, p. 217.

Great Lives and their Lessons WILLIAM CAREY; or, Sanctified Scholarship. Medallion Portrait on Title.

LONDON: W. Macintosh, 24, Paternoster Row. The Book Society, 28, Paternoster Row. 18mo.

William Carey. Born at Paulerspury, Northamptonshire, 1761. Pastor at Moulton, 1787–1789. Pastor at Leicester, 1791–1793. Missionary in India, 1793–1834. Died at Serampore, 1834.

Kirtland's Homes of the Baptist Missionary Society, 1885, p. 30.

WILLIAM CAREY. New Biographical Series. — No. 24. Portrait.

[The Religious Tract Society, Paternoster Row, London.] *Sm. Quarto*. [1885].

The Life of WILLIAM CAREY, D.D. Shoemaker and Missionary Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta By George Smith, LL.D. C.I.E. Fellow of the Royal Geographical and Statistical Societies; Member of Council of the Scottish Geographical Society; Author of the 'Life of Duff' and 'Life of Wilson,' Etc. * * * * With Portrait and Illustrations

LONDON John Murray, Albemarle Street 1885 *Octavo*.

*Bibliographical List of the Writings of Dr. Carey
and Replies to them ; with Translations
issued by the Serampore Missionaries.*





The Writings of William Carey.

An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens. In which the Religious State of the Different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are Considered, by WILLIAM CAREY.

For there is no Difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?

PAUL.

LEICESTER: Printed and sold by Ann Ireland, and the other Booksellers in Leicester; J. Johnson, St. Paul's Church yard; T. Knott, Lombard Street; E. Dilly, in the Poultry, London; and Smith, at Sheffield. MDCXCIX. 8vo.

An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens; In which the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are considered. By WILLIAM CAREY, D.D. Professor of the Sungskritt, Mahratta, and Bengales Languages, in the College of Fort William, and one of the Baptist Missionaries.

"For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord, shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?"

Paul.

LONDON: Published by Button and Son, Paternoster-Bow; and Sold by T. Inkersley, Bradford; Robinson and Co. and G. Wilson, Leeds; Holden, Halifax; Ocombe, Leicester; J. James, Bristol; and all other Booksellers. 1818. 12mo.

With an "Advertisement" (Preface) dated "Shipley, Aug. 13, 1818."

No doubt by Isaac Mann.

There is mention of an edition in the *Life of Carey*, by Dr. George Smith, as published at Leicester in 1822; I have failed in tracing a copy.

Hymn by Mr. CAREY. The Indian renouncing Heathenism, and embracing Christianity.

Periodical Accounts, vol. i., 1800, p. 525.

Bengali. [The Holy Bible containing the Old and New Testament, translated into the Bengalee Language by the Serampore Missionaries, and revised by W. CAREY.]

SERAMPORE 1801-1805. 8vo. 5 Vols.

No English title-page.

"The third edition of the Bengali Testament was published in 1811 in folio for the use of the native congregations by that time formed. The fourth, consisting of 5000 copies, appeared in 1816, and the eighth in 1832."—

Dr. George Smith's Life of Dr. Carey, 1885, p. 255.

In the Biblical Magazine (1801-4) are Extracts from Letters from Mr. Carey; and Extracts from a Journal written by him.

CLIFTON, 1801-3; Dunstable, 1804. 8vo.

A Grammar of the Bengalee Language. By W. CAREY.

Printed at the Mission Press, Serampore. 1801. 8vo.

A Grammar of the Bengalee Language. The Second Edition, with Additions. By W. CAREY, Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort William.

SERAMPORE, Printed at the Mission Press. 1805. 8vo.

A Grammar of the Bengalee Language. The Fourth Edition, with Additions. By W. CAREY, D.D. Professor of the Sungskrita and Bengalee Languages, in the College of Fort William.

SERAMPORE, Printed at the Mission Press. 1818. 8vo.

Dialogues, intended to Facilitate the Acquiring of the Bengalee Language.

SERAMPORE, Printed at the Mission Press. 1801. 8vo.

Dialogues, intended to Facilitate the Acquiring of the Bengalee Language Second Edition.

SERAMPORE, Printed at the Mission Press. 1806. 8vo.

Dialogues, Intended to Facilitate the Acquiring of the Bengalee Language. Third Edition. By W. CAREY, D.D. Professor of the Sungskrita and Bengalee Languages, in the College of Fort William.

SERAMPORE Printed at the Mission Press. 1818. 8vo.

Hitopadésa, or Salutory Instruction. In the original Sanscrit.

Printed at Serampore, 1804. 4to.

In the Appendix to the First Report of the British and Foreign Bible Society (1805) is an "Extract of a Letter from the Rev. Mr. CAREY chief Minister of the Baptist Mission in the East Indies, communicated by the Secretary of that Mission. Dated Calcutta, Feb. 27, 1804."

First General Letter, addressed by the Serampore Missionaries, as translators of the Bible, to the natives of India, and briefly stating to them its contents, and recommending it to their attention. 8 pages.

Tenth Memoir Respecting the Translations of the Sacred Scriptures, 1834, p. 40.

Form of Agreement respecting the Great Principles upon which the Brethren of the Mission at Serampore think it their duty to act in the work of Instructing the Heathen, Agreed upon at a Meeting of the Brethren at Serampore, on Monday, October 7, 1805.

SERAMPORE: Printed at the Brethren's Press. 1805. Reprinted at the Baptist Mission Press, Calcutta. 1874. 8vo.

Proposals for a Subscription for Translating the Holy Scriptures into the following Oriental Languages :

Shanscrit,	Mahratta,	Telinga,	Tibet,
Bengalee,	Guzerattoe,	Burmah,	Malay,
Hindoostanee,	Orissa,	Assam,	and
Persian,	Carnata,	Bootan,	Chinese.

[Printed at the Mission Press, Serampore, in Bengal, 1806.] 4to.

"Curious Interesting Announcement of the Bible Society, in which the Serampore Appeal for Bible Printing is made the ground of Appeal by the Society. It is signed by *Carey* and others, and issued by the British and Foreign Bible Society. Important as shewing what Carey did for the Bible Society."

A Grammar of the Mahratta Language. To which are added Dialogues on Familiar Subjects. By W. CAREY, Teacher of the Sungskrit, Bengalee and Mahratta Languages in the College of Fort William.

SERAMPORE, Printed at the Mission Press. 1805. 8vo.

A Grammar of the Mahratta Language, to which are added Dialogues on Familiar Subjects. The Second Edition. By W. CAREY, D.D. Professor of the Sungskrit, Bengalee, and Mahratta Languages in the College of Fort William.

SERAMPORE. Printed at the Mission Press. 1808. 8vo.

A Grammar of the Mahratta Language. To which are added Dialogues on Familiar Subjects. The Third Edition. By W. CAREY, D.D. Professor of the Sungskrit, and Bengalee Languages, in the College of Fort William.

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A Grammar of the Sungskrit Language, Composed from the works of the most esteemed Grammarians. To which are added, Examples for the Exercise of the Student, and a Complete List of the Dhatoos, or Roots. By W. CAREY. Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort-William.

SERAMPORE, Printed at the Mission Press. 1806. 4to.

Dedicated "To the Most Noble Richard Marquis Wellesley, K.P. &c. &c. &c."

"The sarcastic attack on the Baptist Mission, by the Rev. Sydney Smith," in the *Edinburgh Review*, "seemed so outrageous to the conductors of the *Quarterly Review*, that its first number for 1809 contained an article on Sanskrit Grammars, in which an eulogy is passed on Dr. Carey's philological labours on grounds of pure scholarship."—*The Evangelical Succession, Third Series*, 1884, p. 208.

The Ramayuna of Valmееki, in the Original Sungskrit. With a Prose Translation, and Explanatory Notes, by WILLIAM CAREY and Joshua Marshman.

SERAMPORE, 1806. 4to. 3 vols.

The Ramayuna of Valmeeki, Translated from the Original Sungskrit, with Explanatory Notes, by WILLIAM CAREY and Joshua Marshman. Vol. I. Containing the First Book. Sold for the benefit of the Baptist Missionary Society.

Printed by J. W. Morris, Dunstable. Sold by Messrs. Black, Parry and Co., Leadenhall street; also by Button, 24, and Burditt, 60, Paternoster Row, London. 1808. 8vo.

Memoir relative to the Translations of the Sacred Scriptures : to the Baptist Missionary Society in England.

Printed by J. W. Morris, Dunstable. 1808. 12mo.

Côsha, or Dictionary of the Sanscrit Language, by Amara Sinha : With an English Interpretation, and Annotations. By H. T. Colebrooke, Esq.

Printed at Serampoor, 1808. 4to. 2 vols.

Remarks on the State of Agriculture, in the District of Dina'jpur. By W. CAREY.

Transactions of the Asiatick Society, vol. x., 1808, pp. 1—26.

A Dictionary of the Mahratta Language. By W. CAREY, D.D. Professor of the Sungskrita, Mahratta, and Bengalee Languages in the College of Fort William.

SERAMPORE, 1810. 8vo.

A Third Memoir of the Translations, Carrying on at Serampore, in a Letter addressed to the Society.

LONDON: Printed by J. Haddon, Finsbury, 1812. 12mo.

Ninth Memoir respecting the Translations and Editions of the Sacred Scriptures, conducted by the Serampore Missionaries.

[Printed by M. C. Morris, Wycombe. 1823]. 8vo.

Tenth Memoir Respecting the Translations of the Sacred Scriptures into the Oriental Languages, by the Serampore Brethren. With a Brief Review of Their various Editions from the Commencement in the Spring of 1794. Especially addressed to the various Bible Societies, and those Subscribers who may not have seen, or not possess, the previous Memoirs.

Parbury, Allen, and Co. London; D Marples, Liverpool; D. A. Talboys, Oxford; Deighton and Sons, Cambridge; Waugh and Innes, W. White and Co. W. Oliphant and Son, Edinburgh; M. Ogle, Glasgow; Wm. Curry and Co. Robertson and Co. Dublin. 1834. 8vo.

— Second edition.

London, 1834.

On Repentance. A Translation of an English Tract by Dr. CAREY.

Tenth Memoir Respecting the Translations of the Sacred Scriptures, 1834, p. 41.

Happy Deaths, or a New Token for Children, addressed to youths in India. By Dr. Roxburgh, Edited by Dr. CAREY. 8vo.

Tenth Memoir Respecting the Translations of the Sacred Scriptures, 1834, p. 39.

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SERAMPORE: Printed at the Mission-Press. 1812. 8vo.

A Universal Dictionary of the Oriental Languages, derived from the Sanskrit, of which that Language is to be the Groundwork. By Dr. CAREY.

The MS. was destroyed by the fire at the Mission Press, March 11, 1812.

Hindi. [The Holy Bible Translated from the Originals into the Hindu Language. By the Serampore Missionaries, principally by W. CAREY.]

SERAMPORE, 1812-18. 8vo. 5 vols.

Vol. 4 containing the Prophetical books is in Sanscrit. Vols. 1, 2, & 5 have no English title-pages.

The Holy Bible, containing The Old and New Testaments, Translated from the Originals into the Hindee Language. By the Serampore Missionaries. Vol. III. Containing the Books of Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon.

SERAMPORE: Printed at the Mission Press. 1818. 8vo.

The Holy Bible, containing the Old and New Testaments, Translated from the Originals into the Sungskrita Language. By the Serampore Missionaries. Vol. IV. Containing the Prophetical Books.

SERAMPORE: Printed at the Mission Press. 1818. 8vo.

A Grammar of the Telinga Language. By W. CAREY, D.D. Professor of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort William.

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Hortus Bengalensis, or a Catalogue of the Plants Growing in the Honourable East India Company's Botanic Garden at Calcutta.

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A Dictionary of the Bengalee Language, In which the Words are traced to their Origin and their various Meanings given. By W. CAREY, D.D. Professor of the Sungskrit, and Bengalee Languages, in the College of Fort William. Volume I.

SERAMPORE: Printed at the Mission Press. 1815. 4to.

A Dictionary of the Bengalee Language, in which the Words are Traced to their Origin, and their various Meanings given. By W. CAREY, D.D. Professor of the Sungskrita, and Bengalee Languages, in the College of Fort William. Second Edition, with Corrections and Additions.

SERAMPORE: Printed at the Mission-Press, 1825. 4to. 3 vols.

A Dictionary of the Bengalee Language. Abridged from Dr. CAREY'S Quarto Dictionary.

SERAMPORE: 1827. 2 vols. 8vo.

The Preface to vol. II. is signed "John C. Marshman." Dated "Serampore Dec. 10, 1828."

A Dictionary of the Bengalee Language. Abridged from Dr. CAREY's Quarto Dictionary. Third Edition.

SERAMPORE: Printed at the "Tomohur" Press. Sold at the Press, and also at the Calcutta School Book Society's Depository, and by all the principal Booksellers in Calcutta. 1864. 2 vols. 8vo.

A Grammar of the Kurnata Language. By W. CAREY, D.D. Professor of the Sungskrita, Bengalee, and Mahratta Languages in the College of Fort William.

SERAMPORE: Printed at the Mission Press. 1817. 8vo.

A Fac-Simile of a Letter written by The Rev. Dr. CAREY and of the signatures of the Pastors and Deacons of the Church at Serampore in the year 1817.

B. Cartwright, Lithographic Printer, 2 Warwick Place Bedford Row. 4to.

College for the Instruction of Asiatic Christian and other Youth, in Eastern Literature and European Science, at Serampore, Bengal.

LONDON: Printed for Black, Kingsbury, Parbury, and Allen. Leadenhall Street. 1819. 4to.

Flora Indica; or Descriptions of Indian Plants, by the late William Roxburgh, M.D. F.R.S.E. &c. &c. Edited by WILLIAM CAREY, D.D. To which are added Descriptions of Plants more Recently Discovered. By Nathaniel Wallich, M.D. F.L.S. &c. Superintendent of the Botanic Garden, Calcutta.

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SERAMPORE: Printed for W. Thacker and Co. Calcutta, and Parbury, Allen, and Co. London. 1832. 3 vols. 8vo.

The Advertisement to Vol. I. is signed "W. Carey." Dated "Serampore, Dec. 24th, 1831."

Transactions of the Agricultural and Horticultural Society of India. Vol. I.

CALCUTTA: Re-Printed at the Baptist Mission Press, Circular Road. 1834. 8vo.

Introductory Discourse, delivered by the President, September 21, 1824. p. 1.

Prospectus of an Agricultural and Horticultural Society in India. p. 211.

Dated, "Mission House, Serampore, April 15, 1820."

Signed, "W. CAREY,"

A Letter addressed to the members of the Society, containing 20 questions relating to climate, water carriage, labour, produce. Drawn up &c. by Dr. CAREY and approved by Committee, March 11, 1821. p. 222.

List of Six Premiums proposed by Dr. CAREY and agreed to by Committee. March 20, 1822. p. 226.

Essays (from the Quarterly "Friend of India") Relative to the Habits, Character, and Moral Improvement of the Hindoos.

LONDON. 1823. 8vo.

A Dictionary of the Bhotanta, or Boutan Language. Printed from a Manuscript Copy made by the late Rev. Frederic Christian Gotthelf Schroter, edited by John Marshman. To which is Prefixed A Grammar of the Bhotanta Language. By Frederic Christian Gotthelf Schroter. Edited by W. Carey, D.D. F.L.S. F.G.S.

SERAMPORE: 1826. 4to.

Reply of Mr. J. C. Marshman to the Attack of Mr. Buckingham on the Serampore Missionaries.

LONDON: Printed for Kingsbury, Parbury, and Allen, Leadenhall Street. 1826. 8vo.

Reply of Mr. J. C. Marshman to the Attack of Mr. Buckingham, on the Serampore Missionaries. Second Edition. To which is Prefixed, Reply of the Serampore Missionaries to the Attack made on them in No. III. of the Oriental Magazine.

LONDON: Kingsbury, Parbury, and Allen, Leadenhall Street. MDCCCXXVI. 8vo.

Periodical Accounts of the Serampore Mission. New Series. Volume I. From January 1827 to December 1833 Inclusive.

Parbury, Allen, and Co. London; D. Marples, Liverpool; Waugh and Innes, W. Whyte & Co. W. Oliphant and Son, Edinburgh; M. Ogle, Glasgow; Curry and Co. Dublin. 1834. 8vo.

No XII. June 1833, p. 720.

A Statement of the principles proposed to be embodied in the Statutes of Serampore College. Also an "Address to the Christian Public in behalf of Serampore College." Signed by "W. Carey, J. Marshman, John C. Marshman, Members of the College Council."

Continued under the title of

The Friend of India and of the East in general, with the Proceedings at large of the Serampore Mission, In Continuation of the Periodical Accounts. No. I. January 1836.

Brief Memoir Relative to the Operations of the Serampore Missionaries Bengal. With an Appendix.

LONDON: Parbury, Allen & Co., Leadenhall Street. 1827. 8vo.

Statement relative to Serampore, Supplementary to a "Brief Memoir."

By J. Marshman, D.D. With Introductory Observations, by John Foster.

LONDON: Parbury, Allen & Co. Leadenhall-Street. 1828. 8vo.

Vindication of the Calcutta Baptist Missionaries: in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. With Introductory Observations, by John Foster." By Eustace Carey & William Yates.

LONDON: Wightman & Co. 24, Paternoster-Row; and Parbury, Allen, & Co. 7, Leadenhall-Street. 1828. 8vo.

The Spirit of the Serampore System, as it Existed in 1812 and 1813 ; with Strictures on some Parts of "Dr. Marshman's Statement, relative to Serampore," in a Series of Letters to a Friend. By Wm. Johns, M.D. F.L.S. F.H.S. Member of the Royal College of Surgeons, London, &c.

I am young and ye are very old : wherefore I was afraid, and durst not shew you my opinion, I said, Days should speak :—Great Men are not always wise :—I also will shew mine opinion. ELIHU.

Qui statuit aliquid, parte inaudita altera, æquum licet statuerit, haud æquus fuit. SENECA.

LONDON: Published by Wightman and Cramp, Paternoster-Row. 1828 8vo.

A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society ; occasioned by "A Statement Relative to Serampore, by J. Marshman, D.D. With Introductory Observations, by John Foster ;" Including Original Correspondence, &c. By John Dyer, Secretary to the Baptist Missionary Society.

LONDON: Wightman & Co, 24, Paternoster Row ; and Parbury, Allen, & Co. 7, Leadenhall Street. 1828. 8vo.

Letters Official and Private from the Rev. Dr. CAREY, Relative to certain Statements given in these Pamphlets lately published by the Rev. J. Dyer, Secretary to the Baptist Missionary Society ; W. Johns, M.D. ; and the Rev. E. Carey and W. Yates.

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Two Letters to a Member of the Committee of the Baptist Missionary Society, on their Disputes with the Serampore Brethren; with Addenda. By an Old Subscriber to the Baptist Mission.

"Qui prægravat artes

Infra se positas, extinctus amabitur idem."

HOMER.

"He whose moral or intellectual excellence causes envy in his life time, shall be revered when he is dead."

"The sincere wish of my heart for the Baptist Mission is, that you may never be without a Marshman."

W. CAREY.

LONDON: Parbury, Allen and Co. Leadenhall Street; and Wightman and Co., 24, Paternoster Row. 1829. 8vo.

Letters signed R. Nichols.

Reply to the Rev. John Dyer's Letter to John Broadley Wilson, Esq. By J. Marshman, D.D. Together with Thoughts upon the Discussions which have Arisen from the Separation between the Baptist Missionary Society and the Serampore Missionaries. By W. CAREY, D.D. Also a Communication on the same Subject, By the Rev. Wm. Robinson, of Calcutta. And an Appeal, by the Serampore Missionaries, on Behalf of the Labours in which they are engaged.

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Reply to the Rev. John Dyer's Letter to John Broadley Wilson, Esq. By J. Marshman, D.D. together with an Appeal, by the Serampore Missionaries, on behalf of the labours in which they are engaged; and a Communication on the same subject, by the Rev. Wm. Robinson, of Calcutta Second Edition. With an Appendix of Correspondence, &c. Relative to a Proposal of the Serampore Brethren to submit the matters in Dispute to Arbitration.

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Thoughts upon the Discussions which have arisen from the Separation between the Baptist Missionary Society and the Serampore Missions. [1830.]

A Defence of the Serampore Mahratta Version of the New Testament:
in Reply to the Animadversions of an Anonymous writer in the
Asiatic Journal for September, 1829. By William Greenfield,
Editor of Bagster's Syriac New Testament, &c.

*Modestè tamen et circumspècto judicio de tantis viris pronunciandum est, ne, quod
plerisque accidit, damnent quæ non intelligunt.*—QUINTILLIAN.

LONDON: Printed for Samuel Bagster, No. 15, Paternoster Row; . . .
Sold by Parbury, Allen and Co. Leadenhall Street; Hatchard and Son,
Piccadilly. M.DCCC.XXX. 8vo.

The Article—"Oriental Translations of the Scriptures."

vol. xxviii., 1829, p. 297.

Letters on the Serampore Controversy, addressed to the Rev. Christopher
Anderson; occasioned by a Postscript, dated Edinburgh, 26th Novem-
ber, 1830, Affixed to the "Reply" of the Rev. Dr. Marshman. By
Joseph Ivimey. With an Appendix, containing Various Documents
of Original Correspondence, &c.

"A brother offended is harder to be won than a strong city, and their contentions
are like the bars of a castle."—SOLOMON.

"Depart from evil, and do good: seek peace, and pursue it."—DAVID.

LONDON: Printed for, and sold by the Author; and by George Wightman, 24,
Paternoster Row; and Waugh and Innes, Edinburgh. 1831. 8vo.

Supplement to the Vindication of the Calcutta Baptist Missionaries,
Occasioned by Dr. Carey's "Thirty-two Letters," Dr. Marshman's
"Reply to the Rev. John Dyer," and Mr. John Marshman's "Re-
view." By EUSTACE CAREY.

LONDON: Published by George Wightman, Paternoster-Row; and may be had
at the Baptist Mission-rooms, Fen-Court, Fenchurch-Street. 1831. 8vo.

**The New Testament of our Lord and Saviour Jesus Christ Translated
into the Sungskrit Language**, from the Original Greek, By the
Missionaries at Serampore,
SERAMPORE, 1836. 4to.

Bibles en Sanscrit et en d'autres langues de l'Inde.

Brunet, Manuel du Libraire, vol. i., 1838, p. 285.

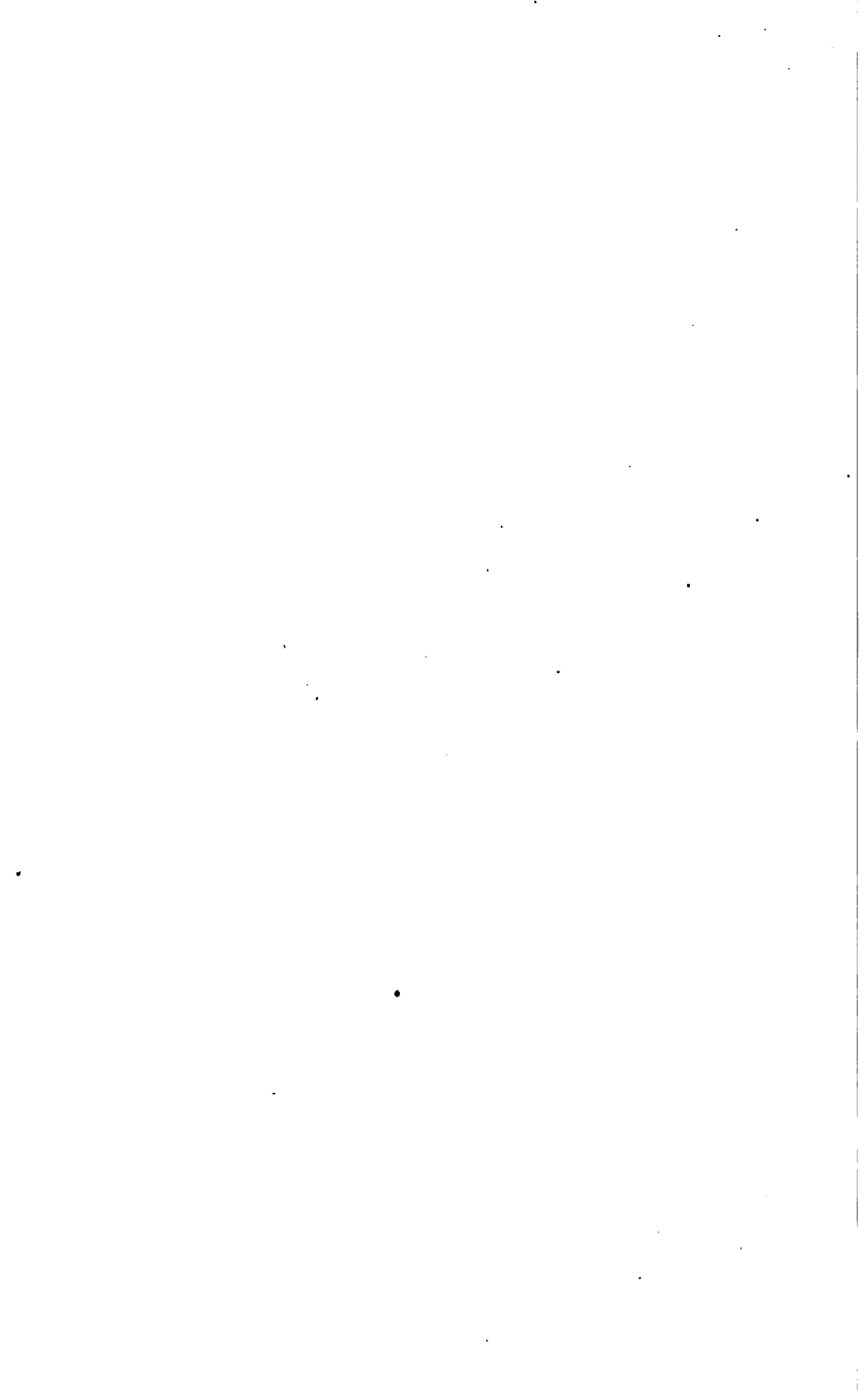
The Book of Genesis and part of Exodus, in Kaithi.

CALCUTTA: Printed for the Calcutta Bible Society, by J. Thomas, Baptist
Mission Press. 1851. 8vo.

The Gospel of Luke and the Acts of the Apostles in Kaithi Hindi.

CALCUTTA: Printed by C. B. Lewis, for the Calcutta Auxiliary Bible Society, at
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*Bibliographical List of Works pertaining to Baptist
Missions in the East, etc.*





Works containing Accounts of the Society amongst the Baptists for promulgating the Gospel in India; also References to Dr. Carey and others in connection with Missions in the East.

The Baptist Annual Register for 1790, 1791, 1792, and part of 1793.
Including Sketches of the State of Religion among different Denominations of Good Men at Home and Abroad. By John Rippon, D.D. 4 vols. 8vo. *London, 1790-1802.*

The Evangelical Magazine. 8vo. *London, 1793.*

1794.—“The moment Dr. Ryland read his letter from Carey he sent for Dr. Bogue and Mr. Stephen, who happened to be in Bristol, to rejoice with him. The three returned thanks to God, and then Bogue and Stephen, calling on Mr. Hey, a leading citizen, took the first step towards the foundation of a similar organisation of non-Baptists, since known as the London Missionary Society. Immediately Bogue, the able Presbyterian minister who had presided over a theological school at Gosport from which missionaries went forth, and who refused the best living in Edinburgh when offered to him by Dundas, wrote his address, which appeared in the *Evangelical Magazine* for September, calling on the churches to send out at least twenty or thirty missionaries.”—

Dr. George Smith's Life of Dr. Carey, 1885, p. 114.

The Missionary Magazine, for 1796, A Periodical Monthly Publication, Intended as a Repository of Discussion, and Intelligence Respecting the Progress of the Gospel throughout the World. 8vo. *Edinburgh, 1796.*

The General Baptist Magazine for the year 1798.
Printed for D[an]. Taylor.

Continued under the title of

The General Baptist Repository: . . . A Register of General Baptist Occurrences. . . . Published, at the request of the Ministers and Representatives of the New Connection of General Baptists, by Adam Taylor. *London, [1802].*

A Concise and Connected Account of the Rise, progress, and present state of the Particular Baptist Mission in India. No. II., pp. 69-77, 97-108.

Journals of William Ward and Dr. Marshman, 1799., etc.

Periodical Accounts, 1801, vol. ii., p. 1.

Periodical Accounts relative to the Baptist Missionary Society.
6 vols. 8vo. *Clipstone, etc.*, 1800—1817.

"Fuller and his coadjutors issued from the press of J. W. Morris at Clipstone towards the end of 1794, No. I. of their *Periodical Accounts relative to a Society formed among the Particular Baptists for Propagating the Gospel among the Heathen*. That contained a narrative of the foundation of the Society and the letters of Carey up to 15th February 1794 from the Soondarbans, as well as an eccentric communication from Thomas, which called forth the ridicule of Sydney Smith and the defence of Southey. Six of these *Accounts* appeared up to the year 1800, when they were published as one volume with an index and illustrations."—*Dr. George Smith's Life of Dr. Carey*, 1885, p. 118.

Memoirs of the late Rev. Samuel Pearce, A.M. With Extracts from some of his most Interesting Letters. Compiled by Andrew Fuller. Portrait. 8vo. *Clipstone*, 1800.

— Second Edition. 12mo. *Clipstone*, 1801.

— Third Edition. 8vo. *Dunstable*, 1808.

— Fourth Edition, corrected. 8vo. *London*, 1816.

— Fifth Edition, corrected. 12mo. *Birmingham*, 1819.

Memoirs of the late Rev. Samuel Pearce, A.M. With Extracts from some of his most Interesting Letters. To which is added, a Brief Memoir of Mrs. Pearce. Compiled by Andrew Fuller, D.D. Revised by the Committee of Publication. Am. S. S. U. Portrait. 12mo. *Philadelphia*, 1829.

Memoirs of the Rev. Samuel Pearce, A.M. Originally compiled by the Rev. Andrew Fuller. Now re-published, with considerable Additions, by W. H. Pearce, Missionary, Calcutta. 8vo. *London*, 1831.

— Another Edition. 12mo. *London*, 1837.

— Another Edition. 12mo. *London*, 1842.

The Gospel Messenger. [In Bengalee Verse.] By Ram Basu.
[1801.]

The Biblical Magazine, Intended to promote the Knowledge and Belief of the Sacred Scriptures. 4 vols. 12mo. and 8vo.
Clipstone, etc., 1801—1804.

An Apology for the late Christian Missions to India: Comprising an Address to the Chairman of the East India Company, in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet, by Major Scott Waring; with an Appendix, Containing Authorities principally taken from the Reports of The Society for Promoting Christian Knowledge. By Andrew Fuller. 8vo. *Dunstable*, 1802.

— Second Edition. Three Parts. *Dunstable*, 1808.

The Assembly's Missionary Magazine, or Evangelical Intelligencer. 1806.

The Baptist Magazine for 1809. Vol. I. 8vo. *London*.

Brief Narrative of the Baptist Mission to India. 8vo. *Dunstable*, 1808.

Brief Narrative of the Baptist Mission in India. Second Edition, Enlarged. 12mo. *London*, 1810.

Brief Narrative of the Baptist Mission in India. Including an Account of Translations of the Sacred Scriptures into the Various Languages of the East. Third Edition. With Maps Illustrative of this Narrative and the Periodical Accounts in General. 8vo. *London*, 1810.

— Fourth Edition. With Maps, illustrative of this Narrative, and the Periodical Accounts in General. 8vo. *London*, 1813.

— Fifth Edition. With a Map, Illustrative of this Narrative, and the Periodical Accounts in General. 8vo. *London*, 1819.

Extracts from a Journal, kept During a voyage from Philadelphia to Calcutta, by Way of the Isle of France, on board the ship Harmony, Capt. Michael Brown, in the year 1812. By W. J. [William Johns.] 8vo. *Serampore*, 1812.

August 9, 1812. "We have had three sircars on board with us during the afternoon and evening; two of them bramins: they speak English fluently; they are familiar with the names Rev. Carey, and Rev. Marshman, and Rev. Ward. One of them, a young man of uncommon intelligent appearance, said, Rev. Carey was a very artful man knows both to write and read many languages; that he had printed many books, &c. His name *Juggernath*, tells me that this is that of his god, which is the same as Jesus Christ."—(p. 46.)

Brief Statement of the Baptist Mission in the East. Folio. 3 pages. *London*, 1812.

An Apology for Promoting Christianity in India : containing Two Letters, addressed to the Honourable the East India Company, concerning the Idol Juggernaut; and a Memorial, presented to the Bengal Government in 1807, in Defence of the Christian Missions in India. Printed by Order of the Hon. the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in Reply to the Memorial. With an Appendix, Containing various Official Papers, chiefly Extracted from the Parliamentary Records relating to the Promulgation of Christianity in India. By the Rev. Claudius Buchanan, D.D. 8vo. *London*, 1813.

Advantages of Christianity in Promoting the Establishment and Prosperity of the British Government in India ; Containing Remarks occasioned by Reading a Memoir on the Vellore Mutiny. By Joshua Marshman D.D. one of the Baptist Missionaries at Serampore. 8vo. [*London*], 1813.

At the end is a List of Works printed by the Baptist Missionaries at Serampore.

Memorial on Indian Civilization. By Dr. S. C. Johns. 1813.

Letter from Alexander Murray, D.D., Professor of Oriental Languages in the University of Edinburgh, on the Tendency of the Translation of the Scriptures into the Indian Languages to Promote Science. 8vo. *Edinburgh*, 1813.

The History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D. In Two Volumes. *London*, 1814.

The History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D. In Two Volumes. Second Edition. Illustrated with Maps, and Greatly Improved. *Edinburgh*, 1823.

In vol. II. pp. 223—225, is an interesting and valuable List of the Works issued from the Mission Press at Serampore.

History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D. Third Edition, brought down to the Present Time. In Three Volumes. *Edinburgh*, 1854.

An Address to the Reverend Eustace Carey, January 11, 1814, on His Designation as a Christian Missionary to India. By Robert Hall, M.A. 8vo. *Leicester*, 1814.

— Second Edition. *Leicester*, 1814.

— Fourth Edition. *London*, 1824.

Sermons on Various Important Public Occasions. By Robert Hall, A.M. *Edinburgh, 1815.*

Brief View of the Baptist Missions and Translations: with Specimens of Various Languages in which the Scriptures are Printing at the Mission Press, Serampore. Accompanied with a Map, Illustrative of the different Stations and the Countries in which the Languages are spoken. Compiled from the printed Accounts of the Baptist Missionary Society. 8vo. *London, 1815.*

The History of the Origin and First Ten Years of the British and Foreign Bible Society. By the Rev. John Owen, A.M. 2 vols. Large 8vo. *London, 1816.*

A Collection of Facts and Opinions Relative to the Burning of Widows, etc. By William Johns. *Birmingham, 1816.*

The Work of Faith, the Labour of Love, and the Patience of Hope Illustrated; in the Life and Death of the Reverend Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, from its Commencement, in 1792. Chiefly extracted from his own Papers, by John Ryland, D.D. Portrait. 8vo. *London, 1816.*

— Second Edition, with Corrections and Additions. Portrait. 8vo. *London, 1818.*

Memoirs of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. Portrait. 8vo. *London, 1816.*

Copy of a Letter from the Rev. Dr. Marshman, relative to his Clavis Sinica, &c. &c. Addressed to the Rev. Dr. Ryland. Dated Serampore, December 13th, 1816. Received June 16th, 1817. Folio.

Only 50 Copies Printed.

The First Report, of the General Baptist Missionary Society, June 24, 1817. 12mo. *Derby.*

The Samachar Durpun, or Mirror of Intelligence, Bengalee and English. *Serampore, 1818.*

“ This paper, the first number of which was published sixteen years ago, viz. May, 1818, has been of incalculable use. Read with avidity, as it is, from Delhi to Arracan and Assam, the native mind has been stimulated, informed, and so far drawn away from the noxious reverence for Hindooism.”—

Tenth Memoir respecting the Translations of the Sacred Scriptures, 1834, p. 37.

Farewell Letters to a few Friends in Britain and America, on Returning to Bengal in 1821 By William Ward, of Serampore. 12mo. *London, 1821.*

The Annual Report of the Committee of the Baptist Missionary Society, Addressed to the General Meeting, Held at Cambridge, on Thursday, October 7th, 1819; Being a Continuation of the Periodical Accounts Relative to the said Society. Printed by Order of the General Meeting.

In the Baptist Magazine for January, 1819, and at the end of the Report [for October, 1819,] is printed the first No. of the

Missionary Herald. Containing Intelligence, at Large, of the Proceedings and Operations of the Baptist Missionary Society; and Recording the Principal Transactions of other Similar Institutions. 8vo.

Hints on Missions. By James Douglas, Esq. 12mo.
Edinburgh, 1822.

Brief Memoir of Krishna-Pal, the First Hindoo, in Bengal, who Broke the Chain of the Cast, by Embracing the Gospel. By the late Rev. W. Ward, of Serampore, Author of the History of the Hindoos, Farewell Letters, &c., &c. Second Edition. Portrait. 12mo.

Serampore: Printed, 1822. London: Reprinted 1823.

An Account of the American Baptist Mission to the Burman Empire: In a Series of Letters, Addressed to a Gentleman in London. By Ann H. Judson. Map. 8vo. London, 1823.

— **Second Edition.** *London, 1827.*

The History, Design, and Present State of the Religious, Benevolent and Charitable Institutions, Founded by the British in Calcutta and its Vicinity By Charles Lushington, Esq. of the Bengal Civil Service. 8vo.

Calcutta: Printed at the Hindostanee Press. 1824.

"Charles Lushington, in his History extols" the Benevolent Institution for the Instruction of Indigent Children "as one of the monuments of active and indefatigable benevolence due to Serampore. Here, on the Lancaster system, and superintended by Carey, Mr. and Mrs. Penney had as many as 300 boys and 100 girls under Christian instruction of all ages up to twenty-four, and of every race."

Dr. George Smith's Life of Dr. Carey, 1885, p. 153.

Letters on Missions: Addressed to the Protestant Ministers of the British Churches: By Melvill Horne, Formerly Chaplain of Sierra Leone, West-Africa. 12mo. *London, 1824.*

The Works of the Rev. Andrew Fuller. In Eight Volumes. To which is prefixed, a Memoir of the Author, by John Ryland, D.D. *London, 1824.*

Correspondence Relative to the Prospects of Christianity, and the Means of Promoting its Reception in India. 8vo.

Cambridge (U.S.): 1824. London: 1825.

Thoughts on Missions to India. [By Dr. Marshman] 8vo.

Serampore, 1825

At the end of the copy formerly in the "Friend of India Library, Serampore" now in the Baptist Missionary Society Library, is the following Note in Carey's Autograph MS. :—"I examined and approved of the whole of this before it passed through the Press, and consider the sentiments contained therein as identified with my own. W. CAREY."

A Sermon, occasioned by the Death of the Rev. John Ryland, D.D. Preached at the Baptist Meeting, Broadmead, Bristol, June 5th, 1825. By Robert Hall, M.A. 8vo. *London, 1825.*

— Second Edition. 8vo.

London, 1825.

Memoirs of Mr. John Chamberlain, late Missionary in India. By William Yates.

Calcutta: Printed at the Baptist Mission Press. London, Reprinted, 1825.

Memoirs of Mr. John Chamberlain, Late Missionary in India. By William Yates. Republished under the Direction of the Committee of the Baptist Missionary Society. With a Preface, by F. A. Cox, A.M. *London, 1825.*

Memoirs of Mr. John Chamberlain, late Missionary in India. By William Yates. *Calcutta: Printed at the Mission Press. London, Reprinted, 1826.*

On the Inefficacy of the Means now in use for the Propagation of Christianity in India. 8vo.

The Oriental Herald, 1825, vol. v., p. 586.

Memoirs of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. New Edition, Corrected and Enlarged. Portrait. 8vo. *London, 1826.*

Thoughts on Propagating Christianity more Effectually among the Heathen. Second Edition. 12mo.

Serampore: Printed at the Mission Press. Edinburgh Reprinted: 1827.

Brief Memoir Relative to the Operations of the Serampore Missionaries, Bengal. With an Appendix. 8vo. *London, 1827.*

The General Baptist Home Missionary Register, Tract Repository and Teachers' Magazine. Vol. II. New Series.
Loughborough [1829].

India's Cries to British Humanity, relative to the Suttee, Infanticide, British Connexion with Idolatry, Ghaut Murders, and Slavery in India; . . . By J. Peggs, late Missionary at Cuttack, Orissa. Second Edition, revised and enlarged, with an Account of the Present State of Infanticide and of Slavery in India. 8vo. *London*, 1830.

Periodical Accounts of the Serampore Mission. New Series. Volume I. from January 1827 to December 1833 inclusive.

Continued under the title of

The Friend of India and of the East in general, with the Proceedings at large of the Serampore Mission, in Continuation of the Periodical Accounts. 2 vols. 8vo.
Edinburgh, Liverpool, 1834-37.

Title changes after No. 13 of the Periodical Accounts. Vol. II. consists of No. 13 and Nos. I. January 1836 to No. IX. September 1st 1837, of the *Friend of India*. The pagination of these is continuous.

The Christian Correspondent: Letters, Private and Confidential, by Eminent Persons of both Sexes; Exemplifying the Fruits of Holy Living, and the Blessedness of Holy Dying. With a Preliminary Essay by James Montgomery, Esq. 3 vols. 12mo.
London, 1837.

— Second Edition. 3 vols. 12mo. *London*, 1837.

The Life of William Wilberforce. By his Sons, Robert Isaac Wilberforce, M.A. Vicar of East Farleigh, late Fellow of Oriel College; and Samuel Wilberforce, M.A. Rector of Brighthelmston. In Five Volumes. Portrait. Sm. 8vo. *London*, 1838.

A Catalogue of the Plants Growing in Bombay and its Vicinity. Spontaneous, cultivated or introduced, as far as they have been ascertained. By John Graham. Published under the Auspices and for the use of the Agri-horticultural Society of Western, India. To be continued and completed. *Bombay*, 1839.

"That promising young scientist, John Graham, whom Sir John Malcolm brought from Dumfries to Bombay in 1826, and who died at Khandala in 1839, at the early age of thirty-four, gives Carey due honour in his rare *Catalogue of the Plants Growing in Bombay and its Vicinity*, which all botanists consider a most useful work."—*Dr. George Smith's Life of Dr. Carey*, 1885, p. 304.

Sketch of the Commencement and Present State of the Baptist Missionary Society. 8vo. *London* [1842].

The History of Christianity in India From the Commencement of the Christian Era. By the Rev. James Hough, M.A., F.C.P.S. 5 vols. *London*, 1839-1860.

Commencement of the Baptist Mission in Bengal, 1798-1806.

vol. iv., p. 92.

Baptist Mission in Bengal and the East, from 1807-1816. vol. iv., p. 395.

Baptist Mission in Bengal and the East, from 1817 to 1823. vol. v., p. 150.

The Missionary's Appeal to British Christians, on behalf of Southern India; comprising Topographical Descriptions of the Madras Presidency; Notices of the Moral Statistics of its Provinces; Observations on the Character and Condition of its Population; and Arguments in favour of Augmented Effort for its Evangelization; by John Smith, of the London Missionary Society. 12mo. *London*, 1841.

Two Sermons preached at Kettering on the 31st of May, and the 1st of June, 1842, before the Baptist Missionary Society, at a Special General Meeting held in Celebration of its Fiftieth Year; with an Account of the Meeting. 8vo. *London*, 1842.

By the Rev. Edward Steane, D.D.; and the Rev. Henry Godwin, D.D.

The Baptist Jubilee Memorial. By J. F. Winks. Portrait and Engravings. 8vo. *Leicester*, [1842].

History of the Baptist Missionary Society, from 1792 to 1842. By Dr. Cox. With a Sketch of the General Baptist Mission. 2 vols. 8vo. *London*, 1842.

Biographical Sketches of Joshua Marshman, D.D., of Serampore. 8vo. *Newcastle upon Tyne: Emerson Charnley*, 1843.

The Baptist Reporter, and Tract Magazine. Sixth Series.—Volume II., 1843. Edited by J. F. Winks. *Leicester*.

The Baptist Reporter. New Series.—Vol. I, 1844. Edited by Joseph Foulkes Winks. Portrait. 8vo. *Leicester*.

The Annals of the English Bible By Christopher Anderson 2 vols. 8vo. *London*, 1845.

Mr. Christopher Anderson justly remarks, in his *Annals of the English Bible*, published forty years ago:—"Time, however, will show, and in a very singular manner, that every version, without exception, which came from Carey's hands, has a value affixed to it which the present generation, living as it were too near an object, is not yet able to estimate or deservy. Fifty years hence, we repeat, the character of this extraordinary and humble man will be more correctly appreciated."—*Dr. George Smith's Life of Dr. Carey*, 1885, p. 260.

The Oriental Baptist. Published under the Auspices of the Association of Baptist Churches in Bengal. Vol. I. *Calcutta*, 1847.

Orissa : Its Geography, Statistics, History, Religion, and Antiquities, by Andrew Sterling, Esq., late Persian Secretary to the Bengal Government. To which is added, A History of the General Baptist Mission Established in the Province. By James Peggs, late Missionary at Cuttack, Orissa. 8vo.

London, 1846.

Art. IV.—1. *Carne's Lives of Eminent Missionaries*, vol. I., p. 299—318 : John Kiernander.

2. *Asiatic Journal: Biography; Kiernander the Missionary.*

The Calcutta Review, vol. vii., 1847, p. 124.

"In the only reliable life of Kiernander, in the *Calcutta Review* for 1847, vol. vii. pp.124-184, the Rev. James Long, of the Church Missionary Society, claims for Carey and his colleagues 'all the credit due to an original attempt in devising and carrying out three excellent plans which have laid so broad a foundation on which to build the native churches' of North India."

Dr. George Smith's Life of Dr. Carey, 1885, p. 78.

The Missionary World: a Quarterly Journal of Biography and Intelligence. Edited by Rev. F. A. Cox, D.D., LL.D. No. I., May, 1849. 8vo.

London.

The Principal Works and Remains of the Rev. Andrew Fuller; with a New Memoir of his Life by his Son, the Rev. A. G. Fuller. Portrait. 12mo.

London, 1852.

The Bible in many Tongues. 12mo.

London, *The Religious Tract Society* [1853].

Account of the Labours of Dr. Carey, by Rev. John Dyer.

Dr. Belcher's Life of Carey, 1853, p. 210.

The Case of the Baropakhya Christians, Zillah Backergunge. By Edward Bean Underhill, Secretary of the Baptist Missionary Society. 8vo.

Calcutta, 1856.

A Vindication of the Baptist Missionaries and their Converts.

Eustace Carey: a Missionary in India. A Memoir by Mrs. Eustace Carey. Portrait. 8vo.

London, 1857.

The Gospel in Burmah. By Mrs. Macleod Wylie. Map. 12mo.

Calcutta. London, 1859.

Missions of the Baptist Missionary Society in Northern India. By Edward Bean Underhill, one of the Secretaries of the Society. Map. 8vo.

London, *Baptist Mission House*, 1859.

A Memoir of the Life and Writings of Andrew Fuller. By his Grandson, T. E. Fuller. 12mo.

London, 1863.

The Bible of Every Land. A History of the Sacred Scriptures in every Language and Dialect into which Translations have been made: Illustrated by Specimen Portions in Native Characters; Series of Alphabets; Coloured Ethnographical Maps, Tables, Indexes, etc. New Edition, Enlarged and Enriched. 4to.

London, Samuel Bagster & Sons, [1860.]

In determining the value of Dr. Carey's Sanscrit version, it must be remembered that it was undertaken at a period when the language had been little studied by Europeans, and when no printed copies of the standard works were in existence. Yet, notwithstanding the disadvantages under which he laboured, Dr. Carey seldom fails in point of fidelity or correctness. His defects, it has been well remarked, are mainly to be attributed to "the principle which appears to have influenced all the Serampore versions — that of translating as closely to the letter of the text as possible: a rigour of fidelity that cannot fail to cramp and distort the style of the translator."—(p. 89.)

The Voice of Jubilee: a Narrative of the Baptist Mission, Jamaica, from its Commencement; with Biographical Notices of its Fathers and Founders. By John Clark, W. Dendy, and J. M. Phillippo, Baptist Missionaries. With an Introduction by David J. East, Principal of the Native Collegiate Institution, Calabar, Jamaica. 8vo.

London, 1865.

Romance of Modern Missions. By Miss Brightwell. Illustrations. *London, The Religious Tract Society, [1870].*

The Pioneers: a Narrative of Facts Connected with Early Christian Missions in Bengal, Chiefly Relating to the Operations of the London Missionary Society. By George Gogerly, late Missionary in Calcutta. *London, 1871.*

Reports and Documents on the Indian Mission, Prepared for the use of the Committee of the Baptist Missionary Society, by the Special Committee, Appointed December 7th, 1869. 8vo. *London: Baptist Mission House, 1872.*

Christian Missions in the East and West, in Connection with the Baptist Missionary Society. 1792–1872. 12mo. *London, 1873.*

The Life of John Thomas, Surgeon of the Earl of Oxford East Indiaman, and First Baptist Missionary to Bengal. By C. B. Lewis, Baptist Missionary. 8vo. *London, 1873.*

Christianity and the Religions of India. Essays by James Kennedy, M.A., Ranee Khet, Northern India. 8vo. *Mirzapore: Orphan School Press, 1874.*

The Sunday Magazine; Edited by W. G. Blaikie, D.D., LL.D. Illustrations.—["The Canterbury of North India." By George Smith.] Vol. III. N.S. *London, 1874.*

A Statistical Account of Bengal. By W. W. Hunter, B.A., LL.D. *London, 1875.*

Indian Wisdom or Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindūs: with a Brief History of the chief Departments of Sanscrit Literature, and some Account of the Past and Present Condition of India, Moral and Intellectual. By Monier Williams, M.A. 8vo. *London*, 1875.

John Chamberlain: A Missionary Biography. By C. B. Lewis. Portrait. 12mo. *Calcutta: Baptist Mission Press*, 1876.

The Life of John Wilson, D.D. F.R.S. For Fifty Years Philanthropist and Scholar in the East By George Smith, LL.D. With Portrait and Illustrations 8vo. *London*, 1878.

— Second Edition Abridged. Sm. 8vo. *London*, 1879.

The Life of Alexander Duff, D.D., LL.D. By George Smith, C.I.E. LL.D. Popular Edition. Portraits. *London*, 1881.

The Ely Volume; or, the Contributions of our Foreign Missions to Science and Human Well-being. By Thomas Laurie, D.D. 8vo. *Boston, American Board of Commissioners for Foreign Missions*, 1881.

Dedication, "Sacred to the Memory of the Rev. Alfred Ely, D. D., Monson, Mass., According to the Desire of his Son, the Hon. Alfred B. Ely, Newton, Mass., who made provision for the Publication of this Volume.

See Church Missionary Intelligencer and Record, December, 1884, for Criticism by Mr. R. N. Cust.

Andrew Fuller. By his Son, Andrew Gunton Fuller. Sm. 8vo. *London*, 1882.

Echoes from Old Calcutta. By Dr. Busteed. 1882.

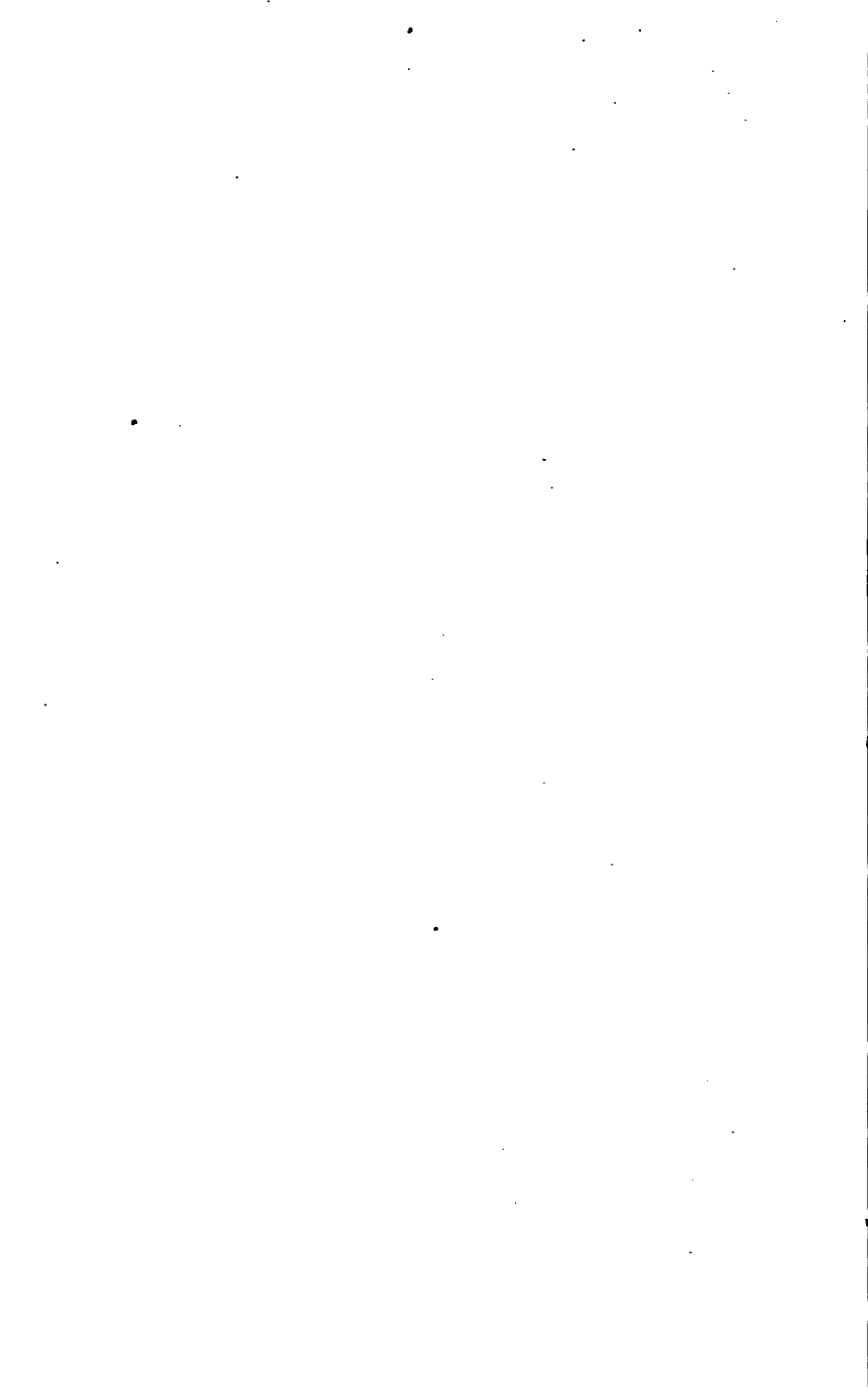
The History of Protestant Missions in India From their Commencement in 1706 to 1881. By the Rev. M. A. Sherring, M.A., LL.B., Lond. New Edition, carefully revised and brought down to date, by the Rev. Edward Storrow, formerly of Calcutta. Maps. *London, Religious Tract Society*, 1884.

Life and Work in Benares and Kumaon 1839-1877 By James Kennedy, M.A. (Late Missionary of the London Missionary Society, Author of "Christianity and the Religions of India," etc.) With an Introductory Note by Sir William Muir. Illustrated. 8vo. *London*, 1884.

The Evangelical Succession A Course of Lectures Delivered in Free St. George's Church Edinburgh, 1883-84 Third Series Sm. 8vo. *Edinburgh*, 1884.

The Life of the Rev. John Wenger, D.D., Missionary in India, and Translator of the Scriptures into Bengali and Sanscrit. By E. B. Underhill, LL.D. Portrait. Sm. 8vo. *London*, 1886.

Addenda.





Addenda.

Extract from THE BAPTIST REPORTER, July, 1844.

Sudbury, April 8, 1844.

DEAR SIR,—The following copy of a letter from the great and good Dr. Carey, to my grandfather, Mr. J. Stanger, (who was for more than fifty years pastor of the baptist church at Bessels Green, Kent,) may prove interesting to some of your readers: it is therefore at your service. The original is in my own possession. It will be seen to be dated upwards of fifty-seven years since.

Yours, with the best wishes,

S. HIGGS.

To the Editor of the Baptist Reporter.

Moulton, Feb. 13, 1787.

My dear and Rev. Friend,—Did you know how little time I have, especially in winter, and the necessary business that calls me to attend to it daily, you would easily forgive my not writing sooner. The terms that you set for our correspondence I heartily approve of, and freely tell you that I shall recommend the very same to you. Unless we are free and open, I see no probability of our being useful to each other; which ought, in all our letters, to be our only aim and intent. To advise, caution, or reprove, when necessary, seems to be included in those words of our blessed Master to Peter,—which words may God always impress upon my soul,—i.e., “When thou art converted, strengthen thy brethren.” Prayer is absolutely necessary; for what interest have we in each other’s cases, unless we carry them to a throne of grace?

Paul informs us that a bishop should be “apt to teach.” Teaching in the pulpit, though one great part of his work, yet is not all. He should keep up the character of a teacher, an overlooker, at all times; and in the chimney corner, as well as the pulpit. I am conscious

that people in general expect the gospel minister to introduce religious conversation ; to keep it up, when begun ; yea, to reprove their sins and iniquities in an honest and faithful manner. Carnal men, as well as spiritual, seem to expect this from us. If we act out of character, therefore, we sink the reputation of the ministerial character, and make it appear mean and contemptible ; we wrong and injure, we deceive and elude the expectations of the world ; we fix guilt upon our own souls, and, what is worse, imbibe a habit of neglecting this great part of our employ, and of indulging trifling in our discourse. May you and I watch and pray, that we enter not into temptation.

The importance of those things that we have to do with, ought always to impress our minds, in our private studies, our addresses to God, and our labours in the pulpit. The word of God ! What need to pray much and study closely, to give ourselves wholly to those great things, that we may not speak falsely for God. The word of truth ! Every particle of it infinitely precious. O that we may never trifle with so important things. The souls of men ! Eternal things ! all of the utmost moment ; their value beyond estimation, their danger beyond conception, and their duration equal with eternity. These, my dear friend, we have to do with ; these we must give account of. May we take heed to the ministry that we have received of the Lord, that we fulfil it. May we reprove, rebuke, exhort, be diligent, in season and out of season, always abounding in the work of the Lord. For things so great who is sufficient ? Yet we need not be discouraged, since Christ has said, " Lo ! I am with you always, even to the end of the world ! "

Pray for me, and God help me to pray for you.

You desire that I would write an account of everything that is worth writing, respecting the state of affairs at Moulton. I think I wrote you word that we had begun a gospel discipline in the church. Through the good hand of our God upon us I trust that it has been useful ; and our people, who knew little or nothing of its utility, begin to see both its necessity, propriety, and usefulness. Seven have been added to the church, and affairs seem in a desirable train. The church and congregation have joined in inviting me to take upon me the pastoral office. I have not the least objection, except for fear about temporal supplies. Yet, after prayer to God, and advising with neighbouring ministers, I am disposed to trust those things in the hand of God, who has helped me hitherto ; and have accordingly signified my assent to the church. Probably an ordination may take place in the spring, of which I will give you

intelligence. Your sister Rogers has just been at Moulton. Your relations are well; (except your brother Robinson's family, which has been long afflicted). They would join in love did they know of my writing.

I am cordially yours,

W. CAREY.

Extract from THE FREEMAN, March 20, 1885.

MONUMENTAL BRASS TO DR. CAREY.

Many of your readers will be interested to know that a memorial of Dr. William Carey has just been erected in the village of Paulerspury, where hitherto nothing has been done to remind the visitor of the illustrious missionary and scholar who was born and spent his youth in the place. Edmund Carey, his father, was parish clerk and schoolmaster in the village, and died there, and was buried in the churchyard near the south porch. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has now been re-lettered and placed in an upright position, and, in addition, a monumental brass has been fixed inside the porch, very near the head of the grave.

The brass bears the following inscription:—

To the Glory of God
and in
Memory of Dr. Wm. Carey,
Missionary and Orientalist,
Who was Born at Paulerspury Aug 17th 1761
Died at Serampore, India,
June 9th 1834.

The remains of his father Edmund Carey
lie near this spot.

The work has been done principally at the instigation of Mr. E. S. Robinson, of Bristol, to whom I named a long-cherished wish to do something of the kind. He at once desired me to undertake the work. The task was congenial and pleasant, and has been a labour of love. But it is right to state that the entire expense has been borne by Mr. Robinson. I am glad to bear testimony also to the kind way in which the archdeacon and the rector have acted throughout, not only affording every facility for doing the work, but the latter generously remitting the usual fees to which he was entitled.

W. FIDLER.

Towcester, March 2, 1885.

Extract from THE NORTHAMPTON GUARDIAN, March 28, 1885.

Dr. Wm. Carey was a Northamptonshire man—a local worthy of whom we all have reason to be proud. He was a shoemaker, too, and the gentlemen of the gentle craft, therefore, can boast of him as an ornament to their calling. Born at Paulerspury, in this county, there has been, we believe, no memorial in his native village to mark his association with the place. Within the last few weeks, however, through the intervention of the Rev. Wm. Fidler, of Towcester, and the generosity of Mr. E. S. Robinson, of Bristol, a brass tablet to his memory has been erected in the porch of the parish church, near to the headstone which marks the resting place of the mortal remains of Carey's father. And though Carey, as a Baptist missionary, never episcopally ordained, was therefore "a sectary and schismatic," the Archdeacon of Northampton (the Very Rev. Canon Thicknesse) and the Rector of Paulerspury have, with graceful courtesy, afforded every facility for the erection of the memorial, and the latter, with a good feeling which does him honour, has foregone the fees which the law allows him.

In the BAPTIST COLLEGE, BRISTOL, is the SILK SCARF which the ruler of "Bootan" presented to Carey, on his visit to that country in 1797. It is olive green and gold brocade, and is very rich. It is about four yards in length and a yard broad. The visit was made by Carey and Thomas in March, 1797, "to proclaim the gospel to the Bhuddists of that region, where the name of the Redeemer had never been heard before." An account of the visit is given in Dr. George Smith's *Life of Dr. Carey*, 1885, p. 106.

DR. CAREY VISITED BY ALEXANDER DUFF.*

Among those who visited him in his last illness was Alexander Duff, the Scotch missionary. On one of the last occasions on which he saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, *Pray*. Duff knelt down and prayed, and then said Good-bye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found that he was recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey,—speak about Dr. Carey's *Saviour*." Duff went away rebuked and awed, with a lesson in his heart that he never forgot.

* William Carey. By James Culross, D.D. 1881. *Hodder & Stoughton*.

*Extracts from THE LIFE OF WILLIAM CAREY, D.D. Shoemaker and Missionary. By GEORGE SMITH, LL.D. C.T.E.**

APPOINTED TO THE COLLEGE OF FORT WILLIAM.

A month after his appointment he thus told the story in a letter to Dr. Ryland :—

SERAMPORE, 15th June 1801. . . . We sent you some time ago a box full of gods and butterflies, etc., and another box containing a hundred copies of the New Testament in Bengali. . . . Mr. Lang is studying Bengali, under me, in the college. What I have last mentioned requires some explanation, though you will probably hear of it before this reaches you. You must know, then, that a college was founded last year in Fort William, for the instruction of the junior civil servants of the Company, who are obliged to study in it three years after their arrival. I always highly approved of the institution, but never entertained a thought that I should be called to fill a station in it. The Rev. D. Brown is provost, and the Rev. Cladius Buchanan, vice-provost; and, to my great surprise, I was asked to undertake the Bengali professorship. One morning a letter from Mr. Brown came, inviting me to cross the water, to have some conversation with him upon this subject. I had but just time to call our brethren together, who were of opinion that, for several reasons, I ought to accept it, provided it did not interfere with the work of the mission. I also knew myself to be incapable of filling such a station with reputation and propriety. I, however, went over, and honestly proposed all my fears and objections. Both Mr. Brown and Mr. Buchanan were of opinion that the cause of the mission would be furthered by it; and I was not able to reply to their arguments. I was convinced that it might. As to my ability they could not satisfy me; but they insisted upon it that they must be the judges of that. I therefore consented, with fear and trembling. They proposed me that day, or the next, to the Governor-General, who is patron and visitor of the college. They told him that I had been a missionary in the country for seven years or more; and as a missionary I was appointed to the office. A clause had been inserted in the statutes, to accommodate those who are not of the Church of England (for all professors are to take certain oaths, and make declarations); but, for the accommodation of such, two other names were inserted, viz. lecturers and teachers, who are not included under that obligation. When I was proposed, his lordship asked if I was well affected to the state, and capable of fulfilling the duties of the station; to which

* London : John Murray, 1885.

Mr. B. replied, that he should never have proposed me if he had had the smallest doubt on those heads. I wonder how people can have such favourable ideas of me. I certainly am not disaffected to the state; but the other is not clear to me.—(p. 217.)

WILLIAM WILBERFORCE ON CAREY.

In 1813 Carey and the Serampore Brotherhood were still the only English missionaries continuously at work in India, and not the churches only, but Governor-Generals like Teignmouth and Wellesley, and scholars like Colebrooke and H. H. Wilson, were familiar with the grandeur and political innocence of their labours. Hence this outburst of Wilberforce in the House of Commons on the 16th July 1813, when he used the name of Carey to defeat an attempt of the Company to prevent toleration by omitting* the declaratory clauses of the Resolution which would have made it imply that the privilege should never be exerted though the power of licensing missionaries was nominally conceded. The passage occurs in the *Life of Wilberforce* by his sons, Robert Isaac and Samuel :*—"One great argument of his opponents was grounded on the enthusiastic character which they imputed to the missionary body. India hitherto had seen no missionary who was a member of the English Church, and imputations could be cast more readily on 'Anabaptists and fanatics.' These attacks Mr. Wilberforce indignantly refuted, and well had the noble conduct of the band at Serampore deserved this vindication. 'I do not know,' he often said, 'a finer instance of the moral sublime, than that a poor cobbler working in his stall should conceive the idea of converting the Hindoos to Christianity; yet such was Dr. Carey. Why, Milton's planning his *Paradise Lost* in his old age and blindness was nothing to it. And then when he had gone to India, and was appointed by Lord Wellesley to a lucrative and honourable station in the college of Fort William, with equal nobleness of mind he made over all his salary (between £1000 and £1500 per annum) to the general objects of the mission. By the way, nothing ever gave me a more lively sense of the low and mercenary standard of your men of honour, than the manifest effect produced upon the House of Commons by my stating this last circumstance. It seemed to be the only thing which moved them.' Dr. Carey had been especially attacked, and 'a few days afterwards the member who had made this charge came to me, and asked me in a manner which in a noted duellist could not be mistaken, "Pray, Mr. Wilberforce, do you know a Mr. Andrew Fuller, who has written to desire me to retract the statement which I made with reference to Dr. Carey?" "Yes," I

* Vol. iv., pp. 123, 124.

answered with a smile, "I know him perfectly, but depend upon it you will make nothing of him in your way; he is a respectable Baptist minister at Kettering." In due time there came from India an authoritative contradiction of the slander. It was sent to me, and for two whole years did I take it in my pocket to the House of Commons to read it to the House whenever the author of the accusation should be present; but during that whole time he never once dared show himself in the House.' "

The slanderer was a Mr. Prendergast, who affirmed that Dr. Carey's conduct had changed so much for the worse since the departure of Lord Wellesley, that he himself had seen the missionary on a tub in the streets of Calcutta haranguing the mob and abusing the religion of the people in such a way that the police alone saved him from being killed.—(p. 343.)

MONEY ESTIMATE OF HIS LIFE.

The Indian journals rang with the praises of the missionary whose childlike humility and sincerity, patriotism and learning, had long made India proud of him. After giving himself, William Carey had died so poor that his books had to be sold to provide £187 : 10s. for one of his sons. One writer asserted that this man had contributed "sixteen lakhs of rupees" to the cause of Christ while connected with the Serampore Mission, and the statement was everywhere repeated. Dr. Marshman thereupon published the actual facts, "as no one would have felt greater abhorrence of such an attempt to impose on the Christian public than Dr. Carey himself, had he been living." At a time when the old Sicca Rupee was worth half a crown, Carey received, in the thirty-four and a half years of his residence at Serampore, from the date of his appointment to the College of Fort William, £45,000.* Of this he spent £7500 on his Botanic Garden in that period. If accuracy is of any value in such a question, which has little more than a curious biographical interest, then we must add the seven years previous to

	Sa. Rs.
* "From May 1801 to June 1807, inclusive, as Teacher of Bengali and Sanskrit, 74 months at 500 rupees monthly	37,000
From 1st July 1807, to 31st May 1830, as Professor of ditto, at 1000 rupees monthly	275,000
From 23d Oct. to July 1830, inclusive, 300 rupees monthly, as Translator of Government Regulations	24,600
From 1st July 1830, to 31st May 1834, a pension of 500 rupees monthly	23,500
"Sicca Rupees.....	360,100"

1801, and we shall find that the shoemaker of Hackleton received in all for himself and his family £600 from the Society which he called into existence, and which sent him forth, while he spent on the Christianisation and civilisation of India £1625 received as a manufacturer of indigo; and £45,000 as Professor of Sanskrit, Bengali, and Marathi, and Bengali Translator to Government, or £46,625 in all.—(p. 434.)

• “It is possible,” wrote Dr. Marshman, “that if, instead of thus living to God and his cause with his brethren at Serampore, Dr. Carey had, like the other professors in the college, lived in Calcutta wholly for himself and his family, he might have laid by for them a lakh of rupees* in the thirty years he was employed by Government, and had he been very parsimonious, possibly a lakh and a half. But who that contrasts the pleasures of such a life, with those Dr. Carey enjoyed in promoting with his own funds every plan likely to plant Christianity among the natives around him, without having to consult any one in thus doing, but his two brethren of one heart with him, who contributed as much as himself to the Redeemer’s cause, and the fruit of which he saw before his death, in *Twenty-six* Gospel Churches planted in India within a surface of about eight hundred miles, and above *Forty* labouring brethren raised up on the spot amidst them,—would not prefer the latter? What must have been the feelings on a deathbed of a man who had lived wholly to himself, compared with the joyous tranquillity which filled Carey’s soul in the prospect of entering into the joy of his Lord, and above all with what he felt when, a few days before his decease, he said to his companion in labour for thirty-four years: ‘I have no fears: I have no doubts; I have not a wish left unsatisfied.’”—(p. 435.)

HIS INFLUENCE AS THE FOUNDER OF MODERN MISSIONS.

As the Founder and Father of Modern Missions the character and career of William Carey are being revealed every year in the progress and, as yet, the purity of the expansion of the Church and of the English-speaking races in the two-thirds of the world which are still outside of Christendom. The £13 : 2 : 6 of Kettering became £400,000 before he died, and is now £2,330,000 a year. The one ordained English missionary is now a band of 3000 sent out by a hundred agencies of the Reformed Churches. The solitary converts, each with no influence on his people, or country, or generation, are now about two-thirds of a million in India alone, and in all the lands outside of Christendom two and a half millions, of whom thirty thousand are missionaries to their own countrymen, and

* The Value of a lakh of rupees in English money then was about £12,000.

many are leaders of the native communities. Since the first edition of the Bengali New Testament appeared at the beginning of the century 220 millions of copies of the Holy Scriptures have been printed, of which one-half are in 340 of the non-English tongues of the world. The Bengali school of Mudnabati, the Christian College of Serampore, have set in motion educational forces that are bringing nations to the birth, are passing under Bible instruction every day more than four hundred thousand boys and girls, young men and maidens of the dark races of mankind.—(p. 437.)

FATHER OF THE SECOND REFORMATION.

Carey, childlike in his humility, is the most striking illustration in all Hagiology, Protestant or Romanist, of the Lord's declaration to the Twelve when He had set a little child in the midst of them, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Yet we, ninety-three years after he went forth with the Gospel to Hindostan, may venture to place him where the Church History of the future is likely to keep him—amid the uncrowned kings of men who have made Christian England what it is, under God, to its own people and to half the human race. These are Chaucer, the Father of English Verse; Wiclif, the Father of the Evangelical Reformation in all lands; Hooker, the Father of English Prose; Shakspere, the Father of English Literature; Milton, the Father of the English Epic; Bunyan, the Father of English Allegory; Newton, the Father of English Science; CAREY, the Father of the Second Reformation through Foreign Missions.—(p. 439.)

HIS LAST LETTER.

His latest message to Christendom was sent on the 30th September [1834], most appropriately to Christopher Anderson:—"As everything connected with the full accomplishment of the divine promises depends on the almighty power of God, pray that I and all the ministers of the Word may take hold of *His* strength, and go about our work as *fully* expecting the accomplishment of them *all*, which, however difficult and improbable it may appear, is certain, as all the promises of God are in Him, yea, and in Him, Amen." Had he not, all his career, therefore expected and attempted great things?—(p. 428.)

HIS DEATH.

The last Sabbath had come—and the last full day. The constant Marshman was with him. "He was scarcely able to articulate, and after a little conversation I knelt down by the side of his couch and

prayed with him. Finding my mind unexpectedly drawn out to bless God for his goodness, in having preserved him and blessed him in India for above forty years, and made him such an instrument of good to His Church; and to entreat that on his being taken home, a double portion of his spirit might rest on those who remained behind; though unable to speak, he testified sufficiently by his countenance how cordially he joined in this prayer. I then asked Mrs. Carey whether she thought he could now see me. She said yes, and to convince me, said, 'Mr. Marshman wishes to know whether you now see him?' He answered so loudly that I could hear him, 'yes, I do,' and shook me most cordially by the hand. I then left him, and my other duties did not permit me to reach him again that day. The next morning, as I was returning home before sunrise, I met our Brethren Mack and Leechman out on their morning ride, when Mack told me that our beloved brother had been rather worse all the night, and that he had just left him very ill. I immediately hastened home, through the college in which he has lived these ten years, and when I reached his room, found that he had just entered into the joy of his Lord—Mrs. Carey, his son Jabez, my son John, and Mrs. Mack being present."—(p. 430.)

VERNACULAR TRANSLATORS OF THE BIBLE.

Tyndale had first given England the Bible from the Hebrew and the Greek. And now one of these cobblers was prompted and enabled by the Spirit who is the author of the truth in the Scriptures, to give to South and Eastern Asia the sacred books which its Syrian sons, from Moses and Ezra to Paul and John, had been inspired to write for all races and all ages

When stripped of the extravagance of statement into which they have grown in the course of a century in the missionary periodicals and on the popular platforms of England, the facts are more remarkable than the pious myth which has accreted round them. From no mere humility, which in his case* was as manly and honest as his whole nature and not a mockery, but with an accurate judgment in the state of scholarship and criticism at the end of last century, Carey always insisted that he was a forerunner, breaking up the way for successors like Yates and Wenger, who, in their turn, must be superseded by purely native Tyndales and Luthers in the Church of India. He never justified, he more than once deprecated the talk of his having translated the Bible into forty languages and

dialects.* As we proceed that will be apparent which he did with his own hand, that which his colleagues accomplished, that which he revised and edited both of their work and of the pundits, and that which he corrected and printed for others at his own Serampore

*** THIRTY-SIX TRANSLATIONS OF THE BIBLE,**

MADE AND EDITED BY DR. CAREY AT SERAMPORE.

First Published in			
1801.	BENGALI—New Testament ; Old Testament in 1802-9.		
1811.	Ooriya	"	" in 1819.
1824.	Maghadi	" only.	
1815-19.	Assamese	"	" in 1832.
1824.	Khasi.		
1814-24.	Manipoori.		
1808.	SANSKRIT	"	" in 1811-22.
1809-11.	HINDI	"	" in 1813-18.
1822-32.	Bruij-bhasa	" only.	
1815-22.	Kanouji	" "	
1820.	Kosali—Gospel of	Matthew only.	
1822.	Oodeypoori—New Testament only.		
1815.	Jeypoori	"	
1821.	Bhugeli	"	
1821.	Marwari	"	
1823.	Bikaneri	"	
1824.	Bhatti	"	
1822.	Haraoti	"	
1823.	Oojeini	"	
1832.	Palpa	"	
1826.	Kumaoni	"	
1832.	Gurwhali	"	
1821.	Nepalese	"	
1824.	Buttaneri	"	
1811.	MARATHI—New Testament ; Old Testament in 1820.		
1820.	Goojarati	" only.	
1819.	Konkani	"	Pentateuch in 1821.
1815.	PANJABI	"	" and Historical Books in 1822.
1819.	Mooltani	"	
1825.	Sindhi—Gospel of	Matthew only.	
1820.	Kashmeeri—New Testament ; and Old Test. to 2d Book of Kings.		
1820-26.	Dogri	" only.	
1819.	PURETOO.		
1815.	BALOOCHI.		
1818.	TELUGOO	" and Pentateuch in 1820.	
1822.	KANARESE	" only.	

SIX EDITED AND PRINTED ONLY BY CAREY.

Persian.	Burmese—Matthew's Gospel.
Hindostani.	Singhalese.
Malayalam.	Chinese (Dr. Marshman's).

press under the care of Ward. It is to these four lines of work, which centred in him, as most of them originally proceeded from his conception and advocacy, that the assertion as to the forty translations is strictly applicable. The Bengali, Hindi, Marathi, and Sanskrit translations were his own. The Chinese was similarly the work of Marshman. The Hindi versions, in their many dialects, and the Ooriya, were blocked out by his colleagues and the pundits. He saw through the press the Hindostani, Persian, Malay, Tamil, and other versions of the whole or portions of the Scriptures. He ceased not, night or day, if by any means, with a loving catholicity, the Word of God might be given to the millions. His home correspondent in this and purely scholarly subjects was Dr. Ryland, an accomplished Hebraist and Biblical critic for that day at the head of the Bristol College. Carey's letters, plentifully sprinkled with Hebrew and Greek, show the jealousy with which he sought to convey the divine message accurately, and the unwearied sense of responsibility under which he worked.—(p. 237.)

THE BIBLE IN BENGALI.

It was on the 7th February 1801 that the last sheet with the final corrections was put into Carey's hands. When a volume had been bound it was reverently offered to God by being placed on the communion table of the chapel, and the mission families and new-made converts gathered around it with solemn thanksgiving to God. As Tyndale's version [*] had broken the yoke of the papacy in England, Carey thus struck the first deadly blow at Brahmanism in its stronghold.

When the first copies reached England, Andrew Fuller sent one to the second Earl Spencer, the peer who had used the wealth of

[* "The family of our Translator is to be traced to an ancient Barony, by tenure, which, however, in *his* name, became extinct so early as the beginning of the thirteenth century. From the second son of Adam, the *last* Baron de Tyndale and Langeley, in Northumberland, or Robert Tyndale, who removed southward in the reign of Edward I., who settled at Tansover, or Tansor, near Oundle in Northamptonshire, and was living in 1288, there gradually sprung different families; so that, by the beginning of the sixteenth century, respectable proprietors of the name of Tyndale were living at Tansover and Deane, in Northamptonshire; at Hockwold, in Norfolk; at Pull Court, in Worcester-shire; and at Stinchcombe and North Nibley, in the County of Gloucester; as there were soon afterwards at Eastwood in the same county; at Bathford and Bristol in Somerset; at Mapplestead in Essex, and, still later, at Bobbing Court in Kent. All these families claim descent from Robert of Tansover, and even that of our William Tyndale has been supposed, by no inferior genealogist to have sprung from him."]—*Anderson's Annals of the English Bible*, vol. i., p. 18.

Sarah, Duchess of Marlborough, to collect the great library at Althorp. Carey had been a poor tenant of his, though the Earl knew it not. When the Bengali New Testament reached him, with its story, he sent a cheque for £50 to help to translate the Old Testament, and he took care that a copy should be presented to George III., as by his own request. Christopher Anderson tells the tale of the presentation.* Mr. Bowyer was received one morning at Windsor, and along with the volume presented an address expressing the desire that His Majesty might live to see its principles universally prevail throughout his Eastern dominions. On this the lord in waiting whispered a doubt whether the book had come through the proper channel. At once the king replied that the Board of Control had nothing to do with it, and turning to Mr. Bowyer said, "I am greatly pleased to find that any of my subjects are employed in this manner."—(p. 254.)

LATEST JUSTIFICATION OF CAREY'S PIONEER WORK.

"Two new versions (of the Bible) are in progress, the 'Tulu, a language spoken by half a million of people inhabiting the central part of South Canara, and the Konkani, a dialect of Marathi, spoken by upwards of 100,000 people on the western coast.' In both these languages some efforts were made long ago—in the case of the Konkani, by Dr. Carey; but time and better tools have imposed the duty of advancing upon the achievements of the past, not so much, displacing and superseding as building upon them. In proceeding with this work the Konkani Grammar and Dictionary, compiled during the past few years by the Jesuit missionaries at Mangalore will be of considerable use."

The Madras Auxiliary Bible Society in 1884 published an edition of the Gospel of John, "taken from Carey's version, printed in 1818 in the Devanagari character, but somewhat altered, so as to be better understood by all classes." In the Great Exhibition held at Calcutta in 1883, Carey's Translations, lent by the College Library at Serampore, were exhibited side by side with the revised versions, to which they gave birth in most instances. No Scriptures were sold in the Exhibition, but 28,675 copies of the Gospels † and other sacred books were presented to native visitors.—(p. 451.)

* Annals of the English Bible, vol. II.

[† Bengali, St. Mark's Gospel	25,000	Hindi New Testament	25
Hindi " " "	1,000	- Tamil and Telugu Scripture Portions	500
Urdu " " "	50	Urdu Scripture Portions from Lahore	1,700
Gujarati " " "	200		
Marathi " " "	200	Total	28,675]

*Extracts from THE HISTORY OF THE ORIGIN AND FIRST TEN YEARS OF THE BRITISH AND FOREIGN BIBLE SOCIETY.**

COMMENCEMENT OF THE TRANSLATION OF THE SCRIPTURES INTO THE NATIVE LANGUAGES.

1804. The Baptist Missionaries at Serampore had made a hopeful beginning in the translation of the Scriptures into the native languages of the East: it was considered as likely to conduce both to the progress and the improvement of the work of translation, if the vernacular knowledge and zealous assiduity of these humble, and at that time, unaccredited laborers, could be associated with the sound erudition and the personal influence of certain Members of the Established Church, on whose piety and zeal for the promotion of Christianity dependance might confidently be placed. With these views it was determined, "That the following gentlemen be requested to form themselves into a Committee of Correspondence with this Society, viz.: George Udney, Esq., Member of Council; the Rev. Messrs. Brown, Buchanan, Carey, Ward, and Marshman; and that they be desired to associate with themselves such other gentlemen in any part of India as they may think proper." This resolution the author transmitted officially to Calcutta, by the earliest conveyance. It was passed on the 23d of July, 1804; and though its operation in India was slow, and interrupted by many vicissitudes of discouragement and delay, it proved the germ of those Institutions at Calcutta, Bombay, Colombo, Batavia, &c. which are now engaged, with so much energy and concord, in promoting the dispersion of the Scriptures in their respective dialects among both the Christian and the Heathen population of the East.—(p. 99.)

Coincident with the receipt of communications from Germany, was that of the first regular information relative to the design entertained by the Baptist Missionaries at Serampore, to engage in an extensive system of oriental translations. The statement was conveyed in an extract of a letter from the Rev. Mr. (now Dr.) Carey at Calcutta, to the Secretary of the mission, the late Rev. Andrew Fuller; and it represented the Missionaries as already employed on four languages, and as possessing considerable advantages, should they be adequately supported, for translating the Bible into all the languages of the East. As the letter of Dr. Carey was dated antecedently to the formation of the British and Foreign Bible Society, and steps had been taken by the latter to establish at Calcutta a Corresponding Committee for the accomplishment of a similar

* By the Rev. John Owen, A.M. *London*, 1816.

design, in which Committee the three principal Baptist Missionaries were expressly included ; it did not appear expedient that any further measures should at that time be adopted.—(p. 154.)

CAREY FIRST PROPOSES THE ORIENTAL TRANSLATIONS TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

1806. While . . . measures were going forward, in reference to the continent of Europe, . . . the attention of the Society was forcibly solicited to the case of Mahomedans and Heathens, whose spiritual instruction, . . . had begun to awaken, in the breasts of a few, the emotions of sympathy and anxious consideration.

This feeling naturally turned, in the first instance, towards the numerous inhabitants of India and the East, who answered to that description ; and it will be proper to see what was done, or meditated, in reference to their spiritual welfare. Dr. Carey had introduced to the Society the scheme of Oriental Translations, so nobly projected by the Baptist Missionaries at Serampore. Dr. Buchanan's Memoir on "the Expediency of an Ecclesiastical Establishment for British India," had furnished the additional, and very important information, that, "under the auspices of the College of Fort William, the Scriptures were in a course of translation into almost all the languages of Oriental India." And both authorities agreed in stating, that assistance from Europe was indispensably necessary, in order to the accomplishment of these plans.

On these general grounds, it was determined to appropriate 1,000*l.* to an object, in all respects so deserving of encouragement and aid ; and a grant to that amount was accordingly made, to be placed at the disposal of the Corresponding Committee at Calcutta. It is true, that Committee, though formally proposed, had not actually been organized, at the time when the donation was voted. From many obstacles, some of which will be hereafter explained, the parties who were to constitute it, did not, and could not, come together for a considerable period after the proposition for associating them had been made. The presumption, however, of its existence had its use. It formed and preserved a rallying point for the zeal which was directed to the circulation of the Scriptures in India ; gave an air of unity and order to the designs of the Society in that quarter ; and kept alive the sentiment of concord among different Christians in this work of common interest, till circumstances afforded a favorable opportunity for bringing the parties into actual communication, and incorporating them at length in a system of harmonious, compact, and efficient co-operation.

The feeling thus kindled on behalf of the natives of India, was not a little cherished by a communication received from Dr. Buchanan in August, 1806. This consisted of "Proposals for translating the Scriptures into the Oriental languages" from the Missionaries at Serampore; and a letter from himself, recommending, that a sermon should be preached before the Society "on the subject of Oriental Translations:" and requesting, "that the Reverend Preacher would do him the honor to accept the sum of 50*l.* on delivery of a printed copy of the sermon to his agents in London, for the College of Fort William in Bengal."

In the proposals for translations, the Serampore Missionaries thus express themselves: "The design of translating the Scriptures into the Oriental languages, *has received from home the highest sanction.* A resolution to that effect has been transmitted to us by the Secretary of a Society lately instituted, entitled the British and Foreign Bible Society."

Then follows an account of the Society, and a copy of the resolution, proposing the formation of a Corresponding Committee in Bengal: after which the advertisers thus proceed:

"Our hope of success in this great undertaking depends chiefly on the patronage of the College of Fort William. To that Institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces of Asia, who have assembled, during the period of the last six years, at that great emporium of Eastern Letters. These intelligent strangers voluntarily engage with us in translating the Scriptures into their respective languages; and they do not conceal their admiration of the sublime doctrine, pure precept, and divine eloquence, of the word of God. The plan of these translations was sanctioned, at an early period, by the Most Noble the Marquis Wellesley, that great Patron of useful learning. To give the Christian Scriptures to the inhabitants of Asia, is indeed a work which every man who believes these Scriptures to be from God, will approve. In Hindoostan alone, there is a great variety of religions; and there are some tribes which have no certain cast or religion at all.

The statements contained in this printed document were considered of importance, not only as they publicly developed a plan for Oriental translations; but also because they recognized the fact of deriving aid and patronage from the College of Fort William, and announced the formation and the friendship of the British and Foreign Bible Society, as furnishing material encouragement to the proposed undertaking. (p. 275.)

THE FIRST PRINTER'S BILL FOR THE TRANSLATIONS.

We present our readers with the first printer's bill for the translations, omitting only the columns of sicca rupees, which are given in pounds sterling.*

TRANSLATIONS OF THE HOLY SCRIPTURES.		Dr.
1801.	To 2000 Bengali Testaments, 1st edition, on Patna paper, 8vo, 900 pages	£1250 0 0
	„ 500 Matthew's Gospel in Bengali, do., 118 pages	31 5 0
1802.	„ 1000 Pentateuchs, do., 732 pages	375 0 0
1803.	„ An edition of 900 of Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, do., 400 pages	250 0 0
	„ 900 of the Psalms alone, do., 220 pages	42 3 6
1805.	„ 465 Matthew's Gospel in Mahratta, Nagri Type (quarto), 108 pages	58 2 6
	„ Bengali pundit's wages for seven years, down to December 1806	210 0 0
	„ The Hindostani, Persian, Ooriya, and Mahratta, pundit's wages from March 1803 to April 1806	252 12 6
	„ Eight months' wages for pundits in the different languages, including the Chinese, from May to December 1806	462 19 3
1806.	„ 1500 Bengali Testaments, 2d edition, on Bengali paper, 8vo, 900 pages	562 10 0
1807.	„ 10,000 Luke, Acts, and Romans, do., 264 pages, at 12 as.	937 10 0
	„ Seven months' wages for pundits in the different languages, including the Chinese, from January to July	435 13 5
	„ An edition of the Prophetic books, 8vo, 660 pages, 1000 copies	312 10 0
		<hr/> £5180 6 3 <hr/>

CONTRA.		Cr.
1799.	By Cash received from the Edinburgh Missionary Society	£250 0 0
1800.	„ Do. collected from 1798 to 1799	200 0 0
1801.	„ Do. 1799 to 1800	1142 17 4
1802.	„ Do. 1800 to 1801	20 10 0
1803.	„ Do. 1801 to 1802	1157 5 5
1804.	„ Do. 1802 to 1803	17 12 0
1805.	„ Do. 1803 to 1804	23 1 6
1806.	„ Do. 1804 to 1805	1298 9 10
	Received from England by way of America, in books, etc.	357 6 6
	In Amount received from America in September 1806	517 7 6
	„ Do. in October.	637 10 0
	„ Messrs. Alexander and Co. from the fund raised in India	487 10 0
1807.	„ Do. for seven months, from January to July	617 5 0
	„ 2398 dollars from America	6726 15 1
		<hr/> Expended 5180 6 3 <hr/>
		Balance in hand £1546 8 10 <hr/>

* Dr. George Smith's Life of Dr. Carey, 1885, p. 246.

Extract from THE EIGHTY-FIRST REPORT OF THE BRITISH AND
FOREIGN BIBLE SOCIETY, 1885.

HISTORICAL TABLE OF LANGUAGES AND DIALECTS
IN WHICH THE
TRANSLATION, PRINTING, OR DISTRIBUTION OF THE SCRIPTURES
HAS BEEN
Issued by the Serampore Mission.

Versions.	What Printed.	Where circulated, or for whom designed.
PERSIA, &c.		
<i>Pashtu or Afghani</i> . . .	Hist. Books & N. T.	Afghanistan.
INDIA.		
<i>Beluchi</i>	Three Gospels . . .	Beluchistan.
<i>Sanskrit</i>	The entire Bible . .	The learned language of the Brahmins.
<i>Hindustani or Urdu</i> (Yates' version)	Ditto	For the Mohammedans of In- dia and others; the language being generally understood in all the larger towns.
BENGAL PRESIDENCY, &c.		
<i>Bengali</i>	The entire Bible . .	Province of Bengal.
<i>Maghadha</i>	St. Matthew . . .	Province of S. Behar, now part of the province of Bengal.
<i>Uriya or Orissa</i>	The entire Bible . .	Province of Orissa, the greater part attached to Bengal.
<i>Hindi in the Nagari and Kaithi characters</i> . .	The entire Bible . .	For Hindustan, or the upper provinces of the Bengal Pre- sidency.
<i>Dialects of the Hindi.</i>		
<i>Bugheloundi</i>	New Testament . .	A district between the pro- vince of Bundelcund, and the sources of the Nerbudda River
<i>Bruij or Brij-bhasa</i> . . .	Ditto	Province of Agra.
<i>Canaj or Canyacubja</i> . .	Ditto	In the Doab of the Ganges and Jumna.
<i>Kousulu or Koshala</i> . .	St. Matthew . . .	Western part of Oude.
Central Indian Dialects.		
<i>Harroti</i>	New Testament . .	A province W. of Bundelcund.
<i>Oojein or Oujjuyuni</i> . .	Ditto	Province of Malwah.
<i>Oodeypoor</i>	St. Matthew . . .	Prov. of Mewar, or Oodeypoor.
<i>Marwari</i>	New Testament . .	Province of Joipoor, or Mar- war, North of Mewar.
<i>Juyapoor</i>	St. Matthew . . .	Province of Joipoor, E. of Marwar, and W. of Agra.
<i>Bikaneera</i>	New Testament . .	Prov. of Bikaneer, N. of Marwar
<i>Buttaneer, or Virat</i> . .	Ditto	Prov. of Buttaneer, W. of Delhi.
<i>*Mooltan</i>	New Testament . .	Dist. of Mooltan, on Indus.
<i>†Sindhi</i>	Gospel of Matthew .	In Lower Indus Valley.

* See 12th Report of the British and Foreign Bible Society, p. 224.

† See Annual Report of the Baptist Missionary Society, 1847, p. 20.

Versions.	What Printed.	Where circulated, or for whom designed.
BENGAL PRESIDENCY, &c.—Cont.		
<i>Panjabi or Sikh</i>	The entire Bible . .	Province of the Panjab.
<i>Dogri, or Jumboo</i> (Mountain Panjabi)	New Testament . .	Mountainous, or Northern districts of Lahore.
<i>Kashmiri</i>	Pent., Hist. Books, and New Test. .	Cashmere.
Gorka Dialects.		
<i>Nepalese</i>	New Testament . .	Kingdom of Nepal.
<i>Palpa</i>	Ditto	Small States N. of Oude, below the Himalayas.
<i>Kumaon</i>	Ditto	Prov. of Kumaon, W. of Palpa.
<i>Gurwali</i>	Ditto	Province of Gurwal, West of Kumaon.
MADRAS PRESIDENCY.		
<i>Telinga or Telugu</i>	Pent. and New Test.	Northern Circars, Cuddapah, Nellore, and greater part of Hyderabad, or Telingana.
<i>Canarese</i>	New Testament . .	Throughout the Mysore, also in the prov. of Canara, and as far north as the Kistna River
<i>Malayalam</i>	The entire Bible . .	Travancore and Malabar.
BOMBAY PRESIDENCY.		
<i>Konkani</i>	Pent. and New Test.	The Concan, chiefly the S. part, among the common people.
<i>Marathi</i>	The entire Bible . .	Bombay Presidency, for educated natives.
<i>Gujarati</i>	New Testament . .	Surat, and province of Gujarat.
<i>Katchi.</i>	St. Matthew . . .	Prov. of Cutch, between the Gulf of Cutch and the Indus.
CEYLON.		
<i>Sinhalese</i>	The entire Bible . .	S. part of Ceylon, from Batticola on the E. to the River Chilaw on the W., and in the interior.
INDO-CHINESE COUNTRIES.		
<i>Assamese</i>	The entire Bible . .	Assam, subject to Beng. Presid.
<i>Manipura.</i>	New Testament . .	Manipur, or South of Assam.
<i>Khasi</i> (parts of Old Test. trans.)	Pent. & New Test. .	Khasiah Hills.
<i>Burmese</i>	Genesis and Exodus	Burmese Empire & Arracan.
CHINA AND JAPAN.		
<i>Chinese</i> (Morrison's version)	The entire Bible . .	China Proper, and numerous Chinese in the Indian Archipelago.

IN THE LIBRARY OF LORD SPENCER AT ALTHORP

Is a copy of The Old and New Testament in Chinese, printed at Serampore with metallic moveable characters. 1817-22. In Chinese boards, covered with blue silk. 4to. size. Chinese paper.

PART I.—The Pentateuch	1817.
„ II.—The Hagiographa	1818.
„ III.—The Prophetic Books	1819.
„ IV.—The Historical Books	1821.
„ V.—The New Testament	1815-22.

*Extracts from THE LIFE OF THE REV. JOHN WENGER, D.D.,
Missionary in India.**

DR. CAREY AND THE BENGALI VERSION OF THE SCRIPTURES.

To quote the words of the Rev. J. E. Payne, a friend of more than twenty years' standing, in a letter dated September 6th, 1880: "There are three names that will ever be associated with the Bengali version of the sacred Scriptures:—Carey's simple and concise Bengali Bible, published in 1832; Yates's idiomatic and flowing Bengali Bible, published in 1845; and Dr. Wenger's literal and accurate Bengali Bible, published in 1874, will be remembered in Bengal as long as the Bengali language shall last."—(p. vii.)

Dr. Carey died in 1834, having completed his last edition of the Bengali Bible in 1832. Of this, the final outcome, as it was the first task, of his devoted missionary life, Dr. Marshman wrote: "It is the fruit of thirty-nine years' unremitted study of the language." Dr. Wenger says: "On the whole, Dr. Carey's version must be pronounced remarkably faithful; and common gratitude requires the acknowledgment, that it has been of unspeakable value as a means of communicating that knowledge which makes men wise unto salvation. History will probably decide that the two greatest, if not the best, of Dr. Carey's translations, in point of style and excellence, were the versions in Bengali and Sanscrit." Still there was room for improvement with regard to an accurate expression of the originals with idiomatic force, and in general adaptation to the growth in literary quality of the Bengali tongue. In this last particular there will, no doubt, be room for years to come for beneficial changes, as the language comes more and more under the influence of educated Bengalis, and finds improved forms of expression through literary use.—(p. 113.)

LABORIOUS WORK OF A TRANSLATOR.

It may be interesting to give Mr. Wenger's description of the method adopted, and of the exceeding care practised by these two eminent men [Dr. Wenger and Dr. Yates], in order to secure as accurate a translation of God's Word as their united learning could achieve.

"The selection of the references devolves on me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the

* By Dr. Underhill, Hon. Sec. of the Baptist Missionary Society. *London*, 1886.

Hebrew, and write my observations on the margin. In these I propose emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to me in the shape of a page regularly set up, with the references, &c., below. This page I compare either with Dr. Carey's version, or else with De Wette's German translation—the best in the world, as far as I know, except the passages which refer to the Atonement and the Divinity of Christ. The margins of such a page are again bestudded with suggestions. Dr. Yates next reads four pages (a form), again considering my previous remarks. In this proof he corrects chiefly the style. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees. I read that also, and a subsequent one. The proof then goes to press. This is tedious work, but by no means uninteresting. Occasionally Dr. Yates and I meet personally to discuss some particularly difficult passage.

“Although our progress in this way is but slow, yet we hope it is sure. That it will be the final or standard version I do not expect, for the language is still in a transition state, and is an awkward medium of expressing true and Christian ideas in religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical nature, and poetry not like Homer's as to the ideas and the colouring, but like the poorer parts of the *Odyssey* as to versification. Dr. Carey was the first Bengali prose-writer of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianised it will be something very different.”—(p. 118.)

DR. WENGER ON THE TRANSLATIONS OF DR. CAREY.

Dr. Wenger thus referred to one of his great predecessors in the work of translating the Scriptures: “I feel bound,” he says, “to state that it passes my comprehension how Dr. Carey was able to accomplish one-fourth of his translations. They were pre-eminently useful in their day, which lasted down to a recent period. I may mention one example. About twenty years ago, when some friends wished to introduce the Gospel among the Afghans near the Peshawur frontier, they found that the only version intelligible to those people was the Pushtoo version of the New Testament made at Serampore by Dr. Carey. It was indeed capable of very great improvement, but proved of very great value during the interval that elapsed before a better one could be prepared and printed.”—(p. 250.)

Extracts from LETTER FROM MR. CAREY, dated 13th August 1795.*

Dear Brethren.

The utmost harmony and affection prevails between me and my colleague. I trust we have not been altogether idle, though I know not as yet of any success that has attended our labours. *Moonshee* and *Mohun Chund* are now with me; but I do not see that disinterested zeal, which is so ornamental to a Christian, in either of them; yet they have good knowledge of the things of God, considering their disadvantages. With their help, we have divine worship twice on the Lord's day, in Bengalee, which is thus conducted: First, *Moonshee* reads a chapter in Bengalee; then we sing; I pray and preach to them in that language; but, partly from local circumstances, and partly from poverty of words, my preaching is very different from what it was in England. The guilt and depravity of mankind, the redemption by Christ, with the freeness of God's mercy, are the themes I most insist upon. I often exhort them in the words of the apostle, 2 Cor. vi. 17. which I thus express in their language:

{	Baheezee	disho	ebung	allada	ho,	ebung	opobectur
{	Forth	come	and	separate	be,	and	unclean
{	bosto	sporso	herea	na:	ebung	ammi	kobool
{	thing	touch	not:	and	I	accept	will
{	tomardigkee;	ebung	tomra	hobee	ommar	pootregon	
{	you;	and	you	shall be	my	sons	
{	ebung	kuneeagon	ai	motto	boolen	sherbbo	Shockto
{	and daughters	thus	says	the	Almighty		
{	Bhogabon.						
{	God.						

* * * * *

One great difficulty in speaking to these people, arises from the extreme ignorance of the lower orders, who are not able to understand one of their own countrymen, who speaks the language well, without considerable difficulty. They have a confused dialect, composed of very few words; which they work about, and make them mean almost every thing; and their poverty of words to express religious ideas is amazing, all their conversation being about things earthly! It is far otherwise, however, with those who speak the language well. The language in itself is extremely rich and copious; and printing the Bible in it must make it more known to the common people. . . . I am, dear Brethren, &c.

W. CAREY.

* The Missionary Magazine for 1796. *Edinburgh*, 1796.

EDUCATION OF THE GIRLS AND WOMEN OF BENGAL.

What Hannah Marshman, and for a time Charlotte Emilia Carey, had done for the education of the girls and women of Bengal may be imagined from this paragraph in the *Brief Memoir** of the Brotherhood.

"The education of *females*, till within these few years, had never been attempted; and not a few were disposed to regard the experiment as one which must prove altogether vain. This, however, like various other prognostications respecting India, was a great mistake. In Serampore and its vicinity there are at present fourteen schools composed entirely of Hindoo females, among which are the Liverpool and Chatham, the Edinburgh and Glasgow, the Sterling and Dunfermline schools, etc. Besides these, one is taught at Benares, another at Allahabad, a third in Beerbhoom, three at Chittagong, and seven at Dacca; in the whole twenty-seven schools, with 554 pupils on the lists. One of these in the vicinity of Serampore may be regarded as an unprecedented thing; an *adult female school*, in which the women who have entered have shown themselves quite desirous to receive instruction. The daughters of Mohammedans, as well as Hindoos, indeed, receive instruction with evident delight: and into these schools, whether for boys or girls, the sacred Scriptures are freely admitted."

ESTIMATE OF CAREY'S GENIUS AND INFLUENCE.

Dr. F. A. Cox† remarks:—"Had he been born in the sixteenth century he might have been a Luther, to give Protestantism to Europe; had he turned his thought and observations merely to natural philosophy he might have been a Newton; but his faculties, consecrated by religion to a still higher end, have gained for him the sublime distinction of having been the Translator of the Scriptures and the Benefactor of Asia."

Robert Hall‡ spoke thus of Carey in his lifetime:—"That extraordinary man who from the lowest obscurity and poverty, without assistance rose by dint of unrelenting industry to the highest honours of literature, became one of the first of Orientalists, the first of Missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation; a man who unites with the most profound and varied attainments the fervour of an evangelist, the piety of a saint, and the simplicity of a child."

* *Brief Memoir Relative to the Operations of the Serampore Missionaries, Bengal.* London, 1827.

† *History of the Baptist Missionary Society, from 1792 to 1842.* London, 1842.

‡ *Sermon on the death of the Rev. Dr. Ryland in 1825.*

Through the kindness of the Committee of the Baptist Missionary Society, we are able to give a fac-simile of Dr. Carey's show-board. The block has been produced since our previous quotation was printed at p. 28.

THE SHOWBOARD OF DR. CAREY.

By the Rev. Edward Dakin.*

There is preserved in the Library of Regent's Park College, a most interesting memento of the patriarch of Indian Missions: "the man who rose from a shoemaker's stool to a translator's desk," and who became one of the greatest missionaries the world has seen. The relic is a piece of the show-board of Dr. Wm. Carey, the lettering of which was written by the doctor himself, and was used in his little shop at Hackleton, Northamptonshire.

As it is hardly possible for all readers of the *MISSIONARY HERALD* to visit this missionary memento, it may be interesting to bring a woodcut of the original under their notice.

SECOND)(HAND
SHOES)(BOUGHT
AND)(.

The letters, good block ones, were written in black on a white ground; all that remains now are: "Second hand shoes bought," and fragments of "and." Particulars written on vellum are now fixed to the board, which state that "the board was preserved by Wm. Manning, Mr. Carey's shop-mate, till his death, out of respect for Dr. Carey. It was procured from his widow by Joseph Ivimey, of London, August 22, 1815."

The doctor was accustomed to hang this little notice-board on the wall, just by the door of that little shop which the Rev. Thomas Scott designated Dr. Carey's College.

* The Baptist Missionary Herald, April, 1885.

THE LIFE OF DR. CAREY.

Copies of *The Life of William Carey, D.D. Shoemaker and Missionary*, by GEORGE SMITH, LL.D. C.I.E., having been presented through the British Minister at Copenhagen, (the Honourable Edmund Monson, C.B.,) to the KING OF DENMARK; to Dr. ALLON, and to the Rev. C. H. SPURGEON. The following replies have been received:—

From the King of Denmark.

British Legation Copenhagen, December 3. 1885.

Sir, Immediately upon the receipt of your letter of the 14th. ultimo and of the book of which you are the Author, I addressed a Note to the Lord Chamberlain of The King of Denmark, stating your desire to present to His Majesty the work in question, which I forwarded to His Excellency simultaneously with my Note.

I yesterday received from His Excellency a reply, of which I enclose a copy, and which I have no doubt you will find entirely satisfactory.

I am, Sir,

Your most obedient humble servant,

The Rev^d. Dr. Smith. L.L.D.

EDMUND MONSON.

Serampore House Napier Road Edinburgh.

Copenhagen, Dec. 2. 1885.

Excellency! Having received your letter of 18th ulto., & the adjoined copy of Dr. George Smith's "Life of William Carey" I have had the honour to transmit the volume to H. M. The King. H. M. highly pleased by the author's noble expressions of the good His prepossessors of the throne and the Gov^t of Denmark tried to do for their Indian subjects, graciously charged me to request Y. E. to communicate to Dr. George Smith H. M's thanks & appreciation for the offering of his learned and very interesting work.

In fulfilling H. M's gracious charge, I have, &c.

(Signed) LÖWENSKIÖLD.

H. E. Hon^{ble}. Edmund Monson C.B.

From the Rev. Henry Allon, D.D.

I have read your life of Carey with intense interest. I was so moved by it that I mentioned it from the pulpit on two or three different occasions. Surely the apostle Paul himself did not surpass the simplicity and entireness of Carey's consecration.

I am, faithfully yours,

Dr. George Smith.

HENRY ALLON.

The Rev. C. H. SPURGEON, Pastor of the Metropolitan Tabernacle, sent the following characteristic reply from Mentone:—

Menton. Jan. 27. 86.

Dear Sir,

I fear you must have thought me rude or ungrateful in reference to your "Life of W^m Carey," which you so kindly sent me. The fact is—the book arrived just as I was taken ill, & then I came here, & have remained here.

In examining books I have come to Carey, & have nearly read it through. I can therefore speak with knowledge. It is a delightful book, & it has been a pleasure & a refreshment to me to study it. You have raised the hero higher in my esteem than ever, & made me envy the man who was thus perfectly consecrated & bravely trustful. Eustace Carey buried his uncle under a mass of unsifted ashes: you have dug him out, & raised him from the dead.

I feel greatly indebted to you for a treat given to a mending man, who is now bound to limp back to the battle, & feels all the fitter for the fray because of the banquet you have set before him.

It cheered me greatly to read y^r kind word as to my sermons. I am honoured greatly in having such a reader.

Biographies of late years have added a new horror to death: you have, in this case, made one less fearful of ending his career.

Yours very heartily

C. H. SPURGEON.

MS. OF DR. CAREY ON THE PSALTER.

In the Library of the late Rev. T. Toller, of Kettering, was a Manuscript (now in the *Taylor Collection*) of nine small octavo pages, evidently in the exquisitely small and legible handwriting of Dr. Carey, on the Psalter. The Lecture or short Treatise discusses the literary character and authorship of the Psalms in the style of Michaelis and Bishop Lowth, whose writings are referred to. The Hebrew words used are written even more beautifully than the English. If this little treatise was written before Carey went to India, and the caligraphy seems to point to that, the author shows a very early familiarity with the works of one who was in some respects his predecessor as an Orientalist, Sir William Jones. The closing paragraph has this sentence:—"A Frequent perusal of the book of Psalms is recommended to all. We should permit few days to pass without reading in Hebrew one of these sacred poems; the more they are read and studied the more will they delight, edify & instruct."

THE BAPTISM OF DR. CAREY IN THE RIVER NEN.

By the extension of the London and North Western railway near the site of the old Northampton castle, all traces of the spot where this interesting ceremony took place are swept away, the river having been diverted to the other side. We therefore give a few notes bearing upon the subject.

George Baker, in his *History of Northamptonshire*, 1822, vol. i. p. 210, writing of Dr. Carey says:—

“In the year 1783, when his religious principles had been decidedly formed, he joined the dissenters of the Baptist denomination, and was publicly baptized in the river Nen near Scarlet well by Dr. Ryland.”

In the *General Baptist Home Missionary Register*, 1829, p. 245, is an interesting account of baptisms in connection with the General Baptists who had recently commenced a cause in Northampton:—

“Three persons were baptized at Northampton, June 28th, by our venerable brother Sexton; and, with eight others, were formed into a Church of Christ. It should have been added, that four other persons were also baptized who did not join our friends, but continued to worship at the place which they had been accustomed to attend. The day was very unfavourable, the rain falling heavily. The spectators, who were numerous, conducted themselves very peaceably. On Lord's-day, Sep. 13, three more persons were baptized. The morning was very favourable. It was calculated that as many as three thousand persons were present. The place of baptism was the river below the castle-hill, which has long been used for this sacred purpose. The venerable Ryland, and his predecessors, baptized here. It may be mentioned to the honour of the amiable Doddridge, that he always permitted the vestry of his Meeting-house, which is on the hill, just above the castle, to be used by the candidates in exchanging their apparel. . . . The sight was imposing. Crowds thronged the neighbouring banks; and the hill surrounding the ruins of the old castle was crowned with spectators.”

In the series of works “Men Worth Remembering,” in the volume *William Carey*, 1881, p. 16, Dr. Culross writes:—

“At the age of twenty-two, having become convinced from Scripture that baptism should not precede but follow personal faith in the Redeemer, he applied as a candidate to Mr. Ryland, senior, of Northampton, who lent him a book, and put him into the hands of his son. On the 5th of October, 1783, he was baptized by the younger Ryland in the Nen, a little beyond Dr. Doddridge's chapel in Northampton. To onlookers as well as to Ryland himself—so he afterwards stated—it was merely the baptism of a poor journeyman shoemaker, and the service attracted no special attention.”

Dr. George Smith, in his *Life of William Carey*, 1886, p. 17, says:—

“A calvinist of the broad missionary type of Paul, Carey somewhat suddenly, according to his own account, became a Baptist. ‘I do not

recollect having read anything on the subject till I applied to Mr. Ryland, senior, to baptize me. He lent me a pamphlet, and turned me over to his son,' who thus told the story when the Baptist Missionary Society held its first public meeting in London:—"October 5th, 1783: I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High, who selected for this work not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk."

From the above extracts we can fix the place where the ceremony of such world-wide interest took place. In a Map of Northampton, published in 1747, is a lane which runs in nearly a direct line from the Chapel at Castle Hill, leading to the river and to the pasturage on the opposite side of the Castle, which was called "Castle Lane;" now modernised into Fitzroy Street. In later years it was used as a bathing-place. The distance from Castle Hill Chapel to Scarlet Well (mentioned by Baker) was considerably greater.

Of the "auncient Castle Ruynous" Dr. Charles Stanford, in his *Life of Doddridge*, 1880, p. 122, says:—

"The venerable Castle Hill Meeting-house partly derives its name from the Castle Hill. On that hill, close by, an old castle once reared its stately towers in the air. Parliaments have been held in it. There, chivalry put forth its flower. Thomas Becket's train of winding splendour has passed through its gates. In the reign of King John, a dark deed was done on the spot, which is still dark, but alive in the pages of Shakespeare. Even by the time of Doddridge, however, nothing was left of this famous castle, but a ridge of ruddy grey wall, scarcely higher than the nettles and mallows that skirted it. The only bit of complete masonry left was a low, arched recess, that lasted till nearly fifty years ago, and which certain children were accustomed to regard as the opening to the identical dungeon in which 'Christian and Hopeful' were once shut up. On the hill, inside the great crumbling ring of ruins, was a field where, as Doddridge saw, Master Palmer had a cluster of cattle-sheds and haystacks; nothing giving out a sign of the many ancient secrets that were under the grass. Outside this ring was a deep green hollow, once the moat. On the country side of this, and anciently used in the service of the moat, the river Nene wound in and out through rushes and feather grass; and away beyond swept the Dallington Moors, where alarmists expected some day to see the Pretender. On the town side, yet in advance of the town, was the solitary meeting-house, said to have been built of stones fetched from the shattered fortifications, which act brings to mind the text about 'beating swords into ploughshares, and spears into pruning-hooks.'"

The following Books are in the BRISTOL COLLEGE LIBRARY.

- Circular Letters of the Northamptonshire Baptist Association.
1767 to 1885.
Wanting 1771, 1779, 1816, 1822, 1827, 1829, 1835, 1838, 1856.
- Baptist Periodical Accounts. *Clipstone, &c.*, 1800-17.
- Baptist Missionary Society Reports. 1819-25.
- Hitopodesa, in Sanscrit. *Serampore*, 1804.
- Buchanan (Claudius) College of Fort William. *London*, 1805.
- On Ecclesiastical Establishment for India. „ 1805.
- Journey from Madras through the Mysore, &c. „ 1807.
- Christian Researches. *Cambridge*, 1811.
- Apology for Promoting Christianity in India. *London*, 1813.
- The Ramayuna, in original Sungscrit, with Prose Translations by
Carey and Marshman. *Serampore*, 1806.
- Dangers of British India from French Invasion and Missionary
Establishments, by a late Resident at Bhagulpore, &c.
London, 1808.
- Essay to shew that no intention has existed or does now exist to do
violence to the Religious Prejudices of India. *London*, 1808.
- Scott Waring (Major), Observations on the Present State of the
East India Company, &c. *London*, 1808.
- Letter in Reply to Owen's "Strictures," &c. *London*, 1808.
- Reply to Anonymous Writer, &c. *London*, 1808.
- Cunningham (J. W., A.M.), Christianity in India. Essay on duties,
means, and consequence of introducing the Christian Religion
among the inhabitants of the British Dominions in the East.
London, 1808.
- Fuller (Andrew) Apology for late Christian Missions to India. In
three parts. Comprising (1) Address to Chairman of East
India Company in answer to Mr. Twining and strictures on
preface of pamphlet by Major Scott Waring. (2) Remarks
on Major Scott Waring's letter to Rev. Mr. Owen and in
Vindication of Hindoos, by a Bengal Officer. (3) Strictures
on Major Scott Waring's third pamphlet on letter to President
of Board of Control on the propriety of confining Missionary
Undertakings to the Established Church, in answer to Mr.
Barrow. *London*, 1808.

- Dr. Marshman's Confucius. *Serampore*, 1809.
- Chamberlain (J.), Bengalee Tracts. *Serampore*, 1811.
- " Hymns. " 1811.
- Life of, by Yates. *Calcutta*, 1824; *London*, 1825.
- Ward (W.), The Writings, Religion, and Manners of the Hindoos.
4 vols. *Serampore*, 1811.
- View of the History, Literature, and Mythology of the Hindoos.
2 vols. *Serampore*, 1818.
- Hall (Robert), Address to Eustace Carey on his Designation as a
Christian Missionary to India. *Leicester*, 1814.
- The First Newspapers ever printed in the Bengalee Language.
Serampore, May 23, 1818. Presented to the College by J. C.
Marshman. [Also the First Magazine, etc. April, 1818.]
- Brief Narrative of the Baptist Mission in India; and Account of
the Translations of the Sacred Scriptures into the various
Languages of the East. *London*, 1819.
- Account of the Translations of Scripture. *London*, 1819.
- The Bengalee and Sanscrit Publications of the Calcutta Auxiliary
Baptist Missionary Society, 1820.
- Defence of the Deity and Atonement of Jesus Christ, in reply to
Ram-Mohun Roy, of Calcutta. By Dr. Marshman, of *Serampore*.
London, 1822.
- Essays relative to the Habits, Character, and Moral Improvement
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Review of Two Pamphlets, by the Rev. John Dyer and the Rev. E. Carey and W. Yates; in twelve letters to the Rev. John Foster, by J. C. Marshman. Together with Thoughts upon the Discussions which have arisen from the Separation, &c. By W. Carey, D.D. And an Appeal by the Serampore Missionaries. *London*.

No date on title-page. Dr. Marshman's "Review" is dated at the end "Serampore March 25, 1830." Carey's "Thoughts" dated at end "Serampore 17th June, 1830." Two "Letters" follow, continuing the pagination, but apparently printed after the previous part of the pamphlet had been thrown off. Letter from Dr. Marshman to Dr. Steadman, May 14, 1830; and undated letter from Carey to Samuel Hope.

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 — „ „ „ 1837.
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Bengalee—Bible, Carey's Version.	<i>Serampore</i> , 1832 ; <i>Calcutta</i> , 1874.
„ Pentateuch.	<i>Serampore</i> , 1801.
„ Historical Books.	„ 1801.
„ Hagiographa.	„ 1804.
„ Prophetical Books.	„ 1805.
„ New Testament.	<i>Serampore</i> , 1801, 1811.
„ „ „ (Carey's Version)	<i>Serampore</i> , 1813.
„ Harmony of Gospels.	<i>Calcutta</i> , 1822.
• Assam—New Testament.	<i>Serampore</i> , 1819.
Burmese—Bible, by Judson.	<i>Maulmain</i> , 1840.
„ Gospel of Matthew.	1815.
Chinese—Bible—Gospel of John (in Chinese).	<i>Serampore</i> , 1813.
„ Romans ; and I. and II. Corinthians.	„ 1815–16.
Goozuratee—New Testament.	<i>Serampore</i> , 1820.
Hindi—New Testament.	<i>Calcutta</i> , 1868.
Hindustanee—The Pentateuch.	<i>Serampore</i> , 1812.
„ New Testament (H. Martyn)	„ 1814.
„ Four Gospels.	
„ Harmony of the Gospels.	<i>Calcutta</i> , 1823.
„ New Testament.	<i>Serampore</i> , 1865.
Mahratta—The Pentateuch.	<i>Serampore</i> , 1812.
„ Historical Books.	„ 1812.
„ New Testament.	<i>Serampore</i> , 1807, 1811, 1824.
„ Gospel of Matthew.	<i>Serampore</i> , 1805.
Malabar—New Testament.	<i>Serampore</i> , 1813.
Malayan—The Gospel of Matthew, etc.	<i>Enckhuysen</i> , 1629
Together with (in Dutch and Malayan)	
The Ten Commandments	
The Lofsang of Zacharie (versified, with music)	
„ „ of the Angels	„ „
„ „ of Marie	„ „
„ „ of Simeon	„ „
The Creed.	
The Lord's Prayer. &c.	

On the title-page is this note in Dr. Charles Stuart's autograph :—

“ This copy of the first attempt to translate and print any part of the word of God into any of the languages of India, being a version of the Gospel of Matthew into the Malay tongue, with the Dutch Translation in the opposite column of each page by Albert Cornelius Ruyl printed at Enckhuysen in Holland A.D. 1629, is presented to Dr. John Ryland for the Baptist Library at Bristol by his most affectionate friend

“ Edinb. July 27. 1816.

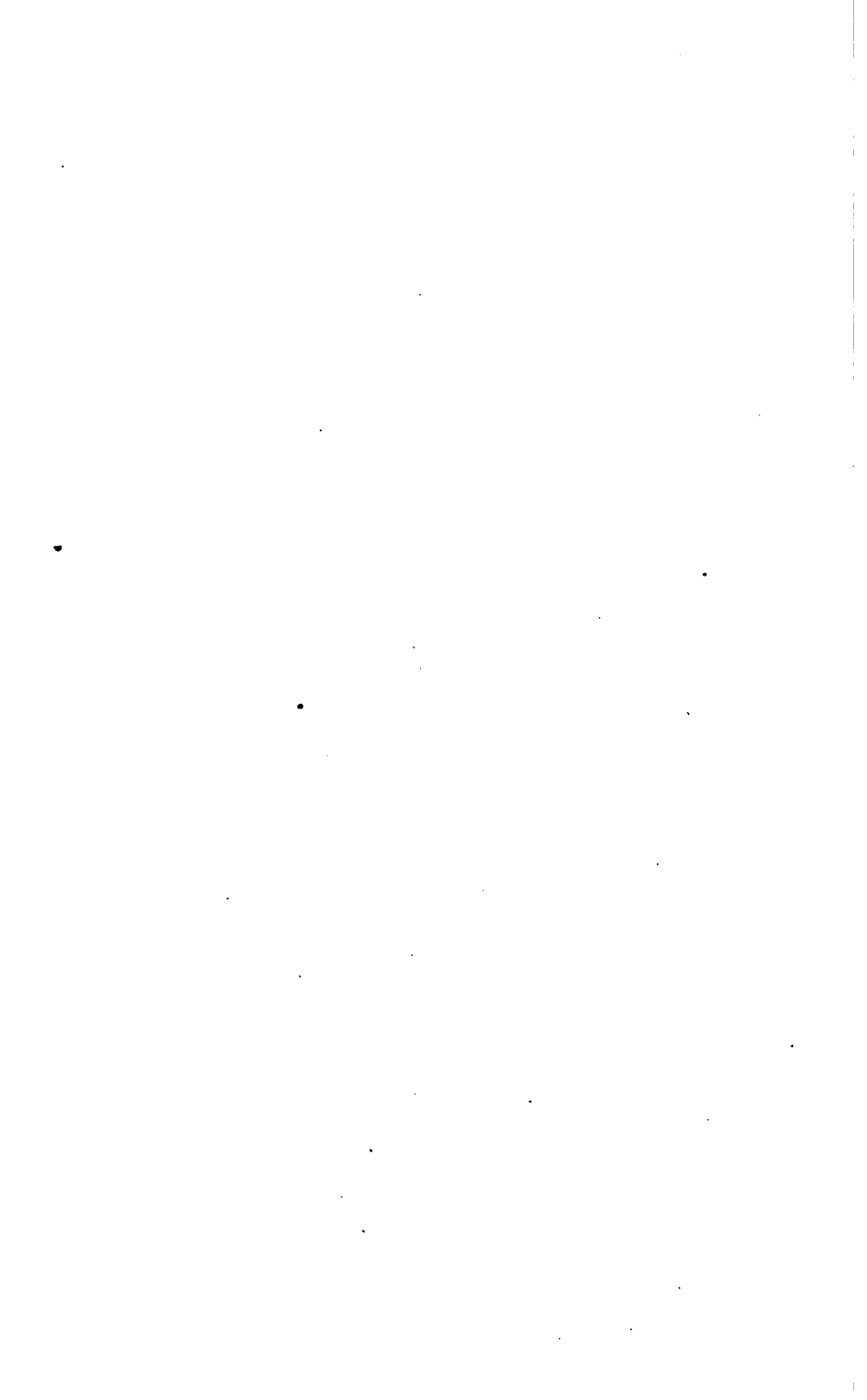
CHA. STUART.”

Malayan—New Testament.	<i>Calcutta</i> , 1814.
Mooltan—New Testament.	<i>Serampore</i> , 1814.
Orissa—The Pentateuch.	<i>Serampore</i> , 1814.
„ Historical Books.	„ 1811.
„ Hagiographa.	„ 1809.
„ Prophetical Books.	„ 1809.
„ New Testament.	„ 1807.
Persian—New Testament.	<i>Calcutta</i> , 1805.
„ Gospel of Matthew. Translated by Sebastiani.	
Sanskrit—Bible (Volume II.)	<i>Serampore</i> , 1811.
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„ Gospels.	„ 1878.
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Shikh—New Testament.	„ 1811.
Vikanera—New Testament.	<i>Serampore</i> , 1820.

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Robinson (W.), 113 Hymns in Malayan, illustrating the doctrines of Jesus Christ.	1819.
Ryland (John, D.D.), Original MSS.	1786–1814.
Autograph Letter of Schwartz.	
Autograph Letter of Colonel Bie, relating to the Serampore Missionaries.	
MS. Volume accompanying box of Idols, with Letters addressed to Carey.	1803.
Facsimile of Specimens of the Sacred Scriptures in the Eastern Languages. 26 Specimens.	<i>Serampore</i> .





Centenary of Sunday Schools.

NORTHAMPTON CENTRE.

CATALOGUE OF

BOOKS PRINTED BY THE RAIKES FAMILY

At Northampton and Gloucester,

AND

Publications issued from the Press in Northamptonshire,

RELATING TO SUNDAY SCHOOLS, &c.

AUTOGRAPH LETTERS AND MSS.

ENGRAVINGS BY CELEBRATED MASTERS,

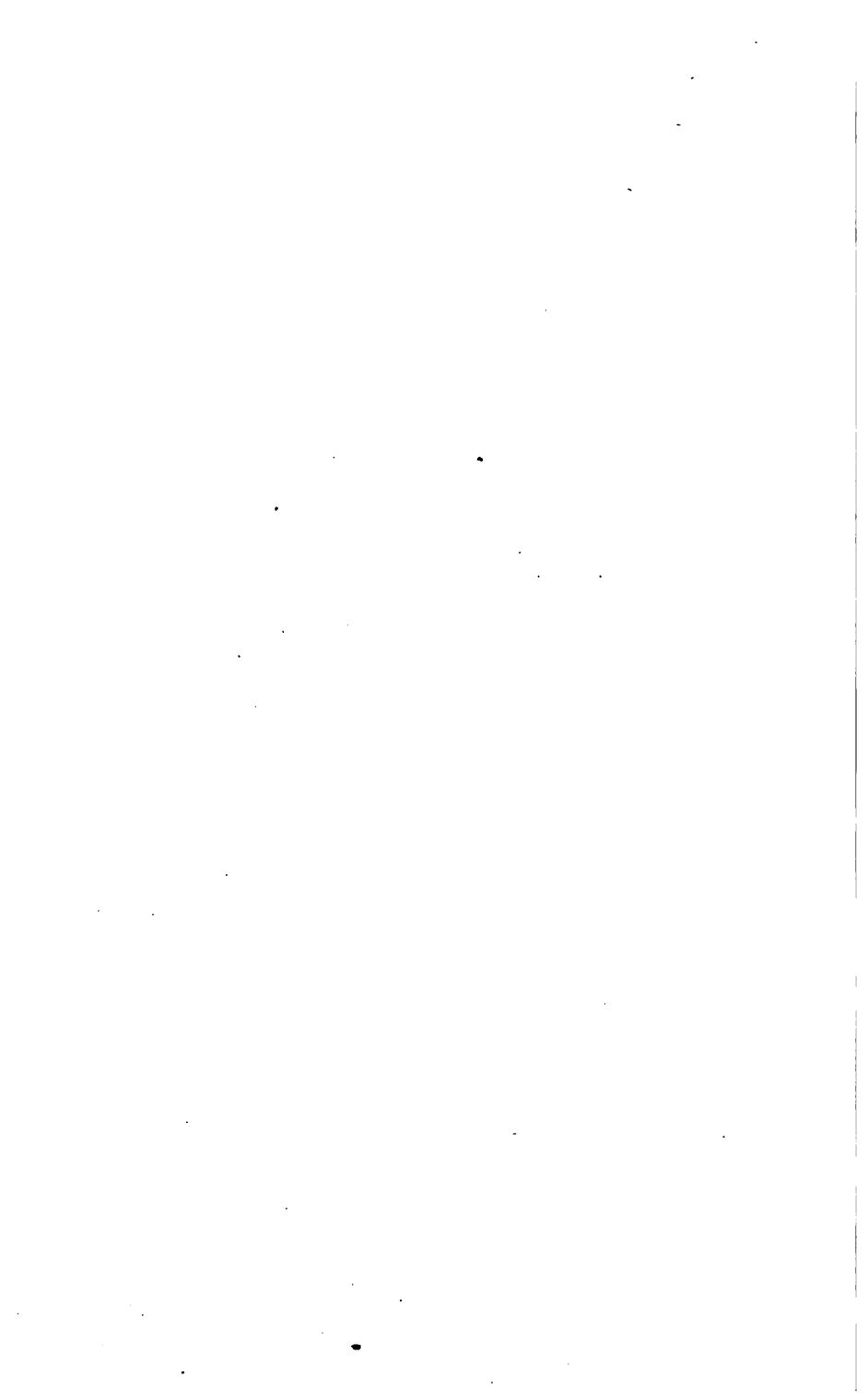
Exhibited at the Exchange Hall, Northampton,

JULY 13, 1880.

Northampton:

TAYLOR & SON, PRINTERS AND PUBLISHERS.

—
1880.





Catalogue.

Robert Raikes, the Elder.

- 1 The Northampton Mercury, with the Southwest Prospect of Northampton. Vol. III. Numb. 1. Monday, April 30, 1722, to No. 157, Monday, April 29, 1723.
Northampton: Printed by R. Raikes and W. Dicey.
- 2 The Force of Nature; or the Loves of Hippollito and Dorinda. A Romance. Translated from the French Original, and never before printed in English.
Northampton, Printed by R. Raikes & W. Dicey, over against All Saint's Church, 1720.
- 3 Holy Breathings under the Sense of Sin: Together with a Sovereign Preparative towards a Blessed Eternity. By Thomas Price. The Third Edition.
Northampton: Printed for Obed. Smith, and sold by Rob. Raikes and W. Dicey. 1720.
- 4 Miscellanea in usum Juventutis Academiæ Pars I Autore J. J.
Northamptoniæ: Typis R. Raikes & G. Dicey. 1721.
- 5 Logica in usum Juventutis Academiæ Autore J. J.
Northamptonia Typis R. Raikes and G. Dicey 1721.
- 6 Water out of the Rock: or, Life and Comfort to Sinners thro' the Crucifixion of Christ. Demonstrated in a Sermon Preach'd at Great Wood-House, near Leeds in Yorkshire, August 22, 1703, By John Moore, Pastor of a Congregational Church in Northampton. [College Lane.]
Northampton: Printed by R. Raikes and W. Dicey, for the Author. 1721.
- 7 The Glory of Christ's Visible Kingdom in this World, by Joseph Perry, an unworthy Servant in the work of the Gospel. [Minister at Floore.]
Northampton: Printed by R. Raikes and W. Dicey, for the Author, 1721.

- 8 Northampton Miscellany ; or Monthly Amusements, &c. April 30, 1721. *Northampton : Printed by R. Raikes and W. Dicey.*
- 9 The Nature and Property of a Christian Apology for Religion. Explain'd and Recommended in a Sermon preach'd at Northampton, April 26, 1721. At the Visitation of the Reverend Mr. Richard Cumberland, Arch-Deacon of Northampton. By John Gillman, D.D. Rector of Creek in Northampton-shire.
Northampton : Printed by R. Raikes, and W. Dicey.
- 10 God's Matchless Love to a Sinful World. Plainly demonstrated in several Sermons Preach'd at Bromesgrove in the County of Worcester, May 22, and 29, 1698. By John Moore, Preacher of the Gospel of the Grace of God.
Printed at Northampton, in the Year 1722,
- 11 The Nature and Duty of Justice, in Relation to the Chief Magistrate and the People. A Sermon Preach'd at the Assizes held at Northampton, March 13, 1724. Before Mr. Baron Gilbert. By John Boldero, M.A. Rector of Clipston.
Northampton : Printed by R. Raikes and W. Dicey.
- 12 God the Portion of his People : in a Sermon Preached at Moulton occasioned by the Death of John Painter, April 16, 1722. By John Brittain.
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- 13 The Gloucester Journal, Vol. LXII. Monday, November 3, 1783. [No.] 3212.
Gloucester, Printed by R. Raikes, in the Southgate-Street. [Rep.]
The number containing the original paragraph on the establishing of Sunday Schools.
- 14 An Essay on the Church. [By the Rev^d W^m Jones, A.M. Rector of Paston.]
Gloucester : Printed by R. Raikes, 1787.
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Bristol, 1775.
- 17 A Sermon Preached on the 21st of May, 1786, in the Parish-Church of Hardingstone, on the Establishment of a Sunday School in that Place, for the Benefit of the Children of the Poor. By the Rev. Robert Lucas.
London, 1786.
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London, 1786.
- 19 Three Sermons on the Subject of Sunday Schools: with an Appendix containing Rules, &c. By the Rev. Robert Lucas.
London, 1787.
- 20 An Exhortation to that Greatest of Charities rescuing the Infant Poor from Sin, &c. A Sermon Preached in the Parish Church of Towcester, on Sunday, the First of October, 1786, for the Benefit of the Sunday School Established in that place. By the Rev. William Peters, Rector of Litchborough, &c.
London: Published for the Benefit of the Poor of Towcester and Litchborough.
- 21 — The Second Edition. *London.*
- 22 An Address to the Subscribers to the Sunday Schools in Peterborough. Signed "John Weddred." *Peterborough, 1788.*
- 23 A Plain and Concise Exposition of the Baptismal Covenant Designed for the use of the Children educated in the Sunday Schools, Peterborough. By John Weddred. *Peterborough, 1791.*
- 24 Religious Education Recommended. A Discourse delivered at Clipstone, March the 11th, 1792, in favour of Sunday Schools. By I. W. Morris. *Market Harborough, 1792.*
- 25
- 26 Rules and Regulations for the Wellingborough Parochial Sunday School, Instituted on St. Andrew's Day, 1810. *Wellingborough.*
- 27 An Introductory Address to the Parishioners of Wellingborough, suggesting to establish a Parochial Sunday School. Signed, "Charles Pryce, M.A., Vicar." Dated, "Wellingborough, November 23, 1810."
- 28 Instructions for Youth at Sunday-Schools. By William Chown, a Northamptonshire School Master. *Northampton.*
- 29 Card of Honour, given for regular Attendance at the Sunday School, Braunston, for 15 Sundays successively,

- 30 Card of Honour. The Bearer having never been late or absent for five Sundays.
- 31 Report of the Committee of College-Lane Sunday-School, Northampton, October 5th, 1815. *Northampton, 1815.*
- 32 A Manual to the Northampton Lancasterian School Lessons for Reading and Writing, with Hints for the Establishment and, Management of Sunday Schools, including the Method of Teaching each Class, for the use of Sunday School Teachers. By Samuel Hall, Superintendent of the Lancasterian School Northampton. *Northampton, 1818*
- 33 Power of Divine Grace exemplified, in the Conversion and Happy Death of Mary Ann Wright, late a Scholar in the Wesleyan Methodist Sunday School, Northampton, who died October 24, 1820, aged 14 years. *Northampton, 1821.*
- 34 Sunday School Dialogues in Verse. Showing the Misfortunes and Miseries of a Young Sabbath Breaker. By J. Goss. *Northampton, 1822.*
- 35 New Tracts for Sunday Schools.
 No. I. The Pleasures of a Sunday School Teacher.
 No. II. Lines on the Death of Mary Cook, a Teacher in Marston Sunday School.
 No. III. Verses to a Child on the Death of her Sunday School Teacher.
 By J. Goss. *Northampton, 1822.*
- 36 Rules for the Sunday School at the Independent Meeting, Kilsby. *Daventry, 1827.*
- 37 An Address to the Children of St. Giles's Sunday School, Northampton. By the late Curate of the Parish. [James Ford.] *Sidmouth, 1827.*
- 38 Northampton Preparatory Infant School Report, &c. [1829.]
- 39 Report of the Provisional Committee of the General Sunday School, to the Subscribers. March 27, 1815. *Northampton.*
- 40 — Second Annual Report, April 15th, 1816.
- 41 — Third Annual Report, April 7th, 1817.
- 42 A Sermon to Parents: Preached before the Northampton Sunday School Union, on Easter Monday, March 27th, 1837, in College Street Chapel. By Thos. Milner, A.M. *Northampton, 1837.*
- 43 Scripture Hymns for the Use of Pytchley Sunday School. *London, 1843.*
- 44 A Letter to the Right Honourable the Earl of Shaftesbury, on the Establishment of Ragged School Churches, by the Rev. W. E. Richardson, B.A., Curate of All Saints, Northampton. *London, 1852.*
- 45 An Address to the Sunday School Teachers of Northampton. By One of Themselves. *1853.*

- 46 The School-Room; considered. I. As a Place of Discipline. II. As a Place of Instruction. By the Rev. A. D. Gordon, Curate of Titchmarsh. *London, 1857,*
- 47 The Mutual Relation and Duties of the Church and the Sunday School. The Circular Letter from the Ministers and Messengers of the several Baptist Churches in the Northamptonshire Association, assembled at Bugbrook, on the 10th and 11th days of June, 1862, to the several Churches they represent. *Kettering, 1862.*
- 48 Rules of the Northampton Wesleyan Methodist Sunday School Society, in Union with the Conference of Methodist Preachers, in the Connexion Established by the Rev. John Wesley, A.M. *Northampton, 1862.*
- 49 Our Senior Scholars: Why do we lose them? A Paper read at the Annual Meetings of the Thrapston and Kettering Sunday School Union. By Thomas Islip. *Kettering, 1867.*
- 50 Services for the Use of Sunday and Day Schools in the Diocese of Peterborough, to which are added some Private Prayers for Children. Put forth by the Diocesan Inspectors under the Sanction of the Lord Bishop of the Diocese. *Northampton, 1869.*
- 51 The Sunday Schools of The Future. By Marianne Farningham. *London, 1871.*
- 52 National Religious Education. A Sermon Preached on Sunday, March the 10th, 1872, in All Saints' Church, Northampton, on Behalf of the Parochial Schools. By the Right Rev. Dr. Magee, Lord Bishop of Peterborough. *Northampton, 1872.*
- 53 Some Pre-Requisites of the Sunday School for the Work of Religious Education. A Paper Read before the Northamptonshire Sunday School Union at their Conference, September 17, 1872. By the Rev. T. Arnold. *Northampton, 1872.*
- 54 A Study of a Rock: But not Geological. "Look unto the rock whence ye were hewn." A Paper on the Early History of Sunday Schools, especially in Northamptonshire. By the Rev. W. J. Bain. *Northampton, 1875.*
- 55 A Paper on the Early History of Sunday Schools, especially in Northamptonshire. By the Rev. W. J. Bain. With Appendix, containing Extracts Illustrative of the Early History of Sunday Schools in Northamptonshire, from Original Documents, &c. Second Edition. *Northampton, 1875.*
- 60 Hymns used in the Parochial Schools, All Saints, Northampton. *Northampton.*
- 61 Peterborough Diocesan Sunday School Syllabus, from Trinity to Advent, 1880. *Northampton.*

- 62 "The Relation of Children to the Church." The Circular Letter from the Ministers and Messengers of the several Baptist Churches in the Northamptonshire Association, assembled at Long Buckby, on the 18th and 19th of May, 1880, to the Churches they represent. [By W. J. Mills.] *Northampton*, 1880.
- 63 The Sunday School Teacher's Work. A Sermon by the Bishop of Peterborough, at the Diocesan Festival of Sunday School Teachers, held in Peterborough Cathedral, in connection with the Sunday School Centenary, on Thursday, July 1st, 1880.

Special Works on Sunday Schools, &c.

- 64 Sunday Schools recommended in a Sermon Preached at the Parish Church of St. Alphage, Canterbury, on Sunday, December the Eighteenth, 1785. By George Horne, D.D., Dean of Canterbury. With an Appendix concerning the Method of Forming and Conducting an Establishment of this kind. Published for the Benefit of Sunday Schools. *Oxford*, 1786.
- 65 The Necessity and Duty of the early Instruction of Children in the Christian Religion, evinced and enforced: In a Sermon preached in the Parish Church of Great Yarmouth, on Sunday, June the 20th, 1790. For the Benefit of the Charity and Sunday Schools. By Samuel Cooper, D.D. *Yarmouth*, 1790.
- 66 The Abuses and Advantages of Sunday Schools. A Sermon Preached at Ormskirk, on Sunday, November 3, 1799, for the Benefit of the Institution. By Johnson Grant, A.B. *Ormskirk*, 1800.
- 67 A Manual of Religious Knowledge, for the use of Sunday Schools, and of the Poor in General. *Ormskirk*, 1801.
- 68 — Another Edition. 1807.
- 69 A Plan for the Establishment and Regulation of Sunday Schools. *London*, 1805.
- 70 The Sunday School. Woodcut on title.
Sold by Howard and Evans, Long Lane, West Smithfield.
- 71 The History of Hester Wilmot. Being a Continuation of the Sunday School. Woodcut on title.
Sold by J. Evans & Son, Long-Lane, West Smithfield.
- 72 Hints to Sunday-School Teachers, calculated to save Time, Trouble, and Expense; with Specimens. Second edition corrected. *London*, 1806.
- 73 The Sunday School Library.
Printed by the Philanthropic Society, [London] 1810.

- 74 Hints for the Formation and Establishment of Sunday Schools.
London, 1807.
- 75 The Sunday School, or Juvenile Theological Dictionary. By James Kittle.
London, 1817.
- 76 Hymns for the Use of Sunday Schools. *London, 1818.*
- 77 The Sunday School Prayer Book *London, 1820.*
- 78 Sketch of the Life of Robert Raikes, Esq., and of the History of Sunday Schools. By W. F. Lloyd. *London, 1826.*
- 79 Hints on the Establishment and Regulations of Sunday Schools.
London, 1828.
- 80 The Sunday-School Primer. *London.*
- 81 The First Fifty Years of the Sunday School. By W. H. Watson
London.
- 82 Practical Hints on the Formation and Management of Sunday Schools: Compiled by the Rev. J. C. Wigram, M.A. The Second Edition.
London, 1834.
- 83 The Scriptural Catechism for the Use of Sunday Schools. By Richard Orford.
London, 1836.
- 84 A Primer, for the Use of Sunday Schools, consisting of easy lessons. By the Rev. R. Simpson, M.A. *London, 1851.*
- 85 A Sermon to Sunday School Teachers. By the Rev. J. P. Chown.
Bradford, 1852.
- 86 Practical Hints on Sunday School Teaching; an Address to Teachers. By Daniel Moore, M.A. *London, 1856.*
- 87 Who was the Founder of Sunday Schools? Being an Inquiry into the origin, and a brief Sketch of the Growth of Sunday Schools in England. By S. R. Townshend, Mayor. With Portraits.
London, 1880.
- 88 Remarks on the necessity of Punctual attendance in Sunday Schools.
Sunday School Union.
- 89 The Teacher's Cabinet. The Present Crisis. By J. Comper Gray, and Sunday School Reform. By T. J. Cox. *London.*



TAYLOR AND SON,]

[NORTHAMPTON.

NEW TOWN HALL.

THE insufficiency of the Old Town Hall, which stood at the south-west corner of Abington Street and the Wood Hill, for the business of the municipality had long been felt; and in 1859 the question of a new building was seriously entertained. In 1860, advertisements were issued for designs; and under the guidance of Mr. Tite, the eminent Architect, who was chosen referee, that of Mr. Edward W. Godwin, of Bristol, was selected. The building was opened on the 17th of May, 1864, with much ceremony.

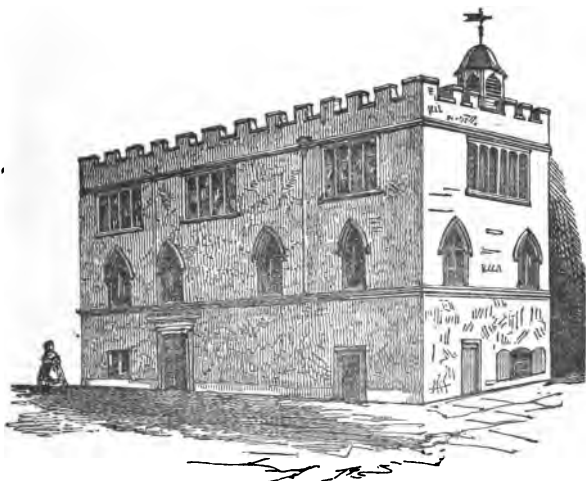
The building stands upon the site of houses in St. Giles' Square, principally that which was for many years the property and residence of Dr. Robertson. The style is the Decorated Gothic, treated with the individuality and richness of resource of an imaginative and highly cultivated mind. It is of two stories; the façade presents on the ground floor a spacious vestibule in the centre, with two windows on each side, of three lights each, with quatrefoil lights over, and in the heads, sculptured groups in alto-relievo. The upper story has seven windows of two trefoil-headed-lights each, with a cinquefoil light in the head of the arch. Before the central window is a balcony, and between each window, on semi-pillars, stand eight statues with canopies over them. From the centre rises a clock tower of two stages, having a two light window below, and a three light one above the clock. The sloping roof is finished with a crest of lead.

Descriptive Guide

TO THE

NEW **T**OWN **H**ALL,

NORTHAMPTON.



The Town Hall, 1864.

WITH ILLUSTRATIONS.

Northampton :

TAYLOR & SON, PRINTERS AND PUBLISHERS.

1881.





The New Town Hall.

THE style is the Decorated Gothic, treated with the individuality and richness of resource of an imaginative and highly-cultivated mind. It is of two stories; the facade presents on the ground floor a spacious vestibule in the centre, with two windows on each side of three lights each, with quatrefoil lights over, and in the heads, sculptured groups in alto-relievo. The upper story has seven windows of two trefoil-headed lights each, with a cinquefoil light in the head of the arch. Before the central window is a balcony, and between each window, on semi-pillars, stand eight statues with canopies over them. From the centre rises a clock tower of two stages, having a two-light window below, and a three-light one above the clock. The sloping roof is finished with a crest of lead.

Statue i.

The figures at the two extremities are St. George and St. Michael, the patron saints of England and of the town. St. George is at the left or western end. He is the St. George of the "Fairy Queen" of Spenser—The Red Cross Knight sprung

" From antient race
Of Saxon Kings that have with mighty hand
And many bloody battles fought in place
High rear'd their Royal Throne in Britain land
* * *

And on his breast a bloody cross he bore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he wore,
And dead, as living, ever him adored :
Upon his shield the like was also scored,
For sovereign hope which in his help he had.
Right faithful true he was in deed and word :
But of his cheer did seem too solemn sad ;
Yet nothing did he dread, but ever was ydrad."

The sculptor has departed from that point of time in the Saint's famous battle with the Dragon at which he is represented in the order of the George and the Garter and on the coinage, partly,

no doubt, because an equestrian figure was not possible in such a situation. Here the knight has pierced the monster beneath the wing, and, the spear being broken in the wound, he has recourse to his sword:—

“And fiercely took his trenchant blade in hand
 With which he strook so furious and so fell
 That nothing seemed the puissance could withstand.
 Upon his crest the hardened iron fell;
 But his more hardened crest was armed well
 That deeper dint therein it would not make.”

In the foliage of the capital of the pillar on which the statue stands the artist has told us whence he derived his ideal of

“Saint George of merry England, the sign of victory,”

by the figure of Una:—

“A lovely lady rode him fair beside,
 Upon a lowly ass more white than snow;
 Yet she much whiter, but the same did hide
 Under a veil that wimpled was full low;
 And over all a black stole she did throw
 As one that inly mourned; so was she sad,
 And heavy sate upon her palfrey slow;
 Seemed in heart some hidden care she had;
 And by her in a line a milk-white lamb she had.”

Of the historical St. George we need not say much, seeing that Mr. Godwin has wisely and gracefully preferred the poetical hero. Saint George of Cappadocia, as he is called, was born at Epaphaneia, in Cilicia, of humble parents. His early life seems to have been devoted to the accumulation of wealth. He afterwards went to Alexandria, where he got together a valuable library, and ultimately became primate of Egypt. The accession of Julian, A.D. 361, brought with it the downfall of the Archbishop. He was thrown into prison, which was broken open by the multitude, and he and his ministers were murdered. In 1096, when the Crusaders went to the East, they found him honoured as a warrior Saint, and to his intercession and presence in the battles some of the victories of the Crusaders were attributed. Edward III. made him the patron of the Order of the Garter, instituted in 1350, and he has gradually become the patron of chivalry and tutelar Saint of England. It is right, however, to state that Papebroche and Heylyn altogether deny that the patron Saint of England is the same person as the Bishop of Alexandria. The Saint was honoured as such to a comparatively late day. Fabyan, the contemporary chronicler, says, under the date 1504 (20th Henry VII.)—“Upon Saynt George's day the Kyng went in procession in Poules church, where was shewed a legge of Saynt George, closed in sylver, which was newly sent to the Kyng.”

Of the legendary St. George, as told in the "Golden Legend," how he slew the dragon of Sylene in Lybia, that had devoured and poisoned the inhabitants of the country far and near; how at last the monster was fed with maidens and children, and how the lot fell on the King's daughter; and finally how St. George came opportunely and slew the dragon, and christianized the country—we need say no more, because the story has been told in excellent verse by Mr. Christopher Hughes, for the Cantata, which formed so attractive a feature at the opening concerts.

ST. GEORGE AND THE DRAGON.

In those old days when evil reigned
 With greater power than now,
 And desert half the isle remained,
 And men lived none know how :
 When ugly beasts, of aspect dire,
 Were rampant in the land,
 And dragons breathing smoke and fire,
 Which no man might withstand ;
 Then came St. George with sword and spear,
 And with resistless might
 Scattered those monsters far and near,
 Whe fled his very sight.
 And now was left but only one,
 The fearfulest of all ;
 A virgin brighter than the sun
 He held in cruel thrall.
 In battle fierce, and sharp, and long,
 St. George the Dragon slays ;
 So now a sweetly ringing song
 We shout forth in his praise.
 Sing out—St. George of England—then
 Sing out—his fairest bride—
 He the most blest of Englishmen,
 And she his joy and pride.

Statue &c.

Leaving the local Saint to come in the order of sequence, we take next the statue of Richard I., which adjoins that of St. George. The great *Cœur de Lion* played an important part in our annals. We owe to him our earliest existing charter, though it is believed to be in the main a confirmation only of one granted in the reign of Henry II. Be that as it may, the Charter of Richard conferred many valuable privileges; among others it relieved the men of Northampton from that law of Canute which subjected every town in which a murder was committed, to the heavy fine of forty marks; it exempted the citizen from the barbarous necessity of vindicating his innocence or asserting his civil rights by doing battle with his

accuser or oppressor. Before this time all questions concerning freehold, writs of right, warranty of land or of goods sold, debts upon mortgage or promise, the validity of charters, the manumission of villeins, and all questions of service, were liable to be referred to this mode of decision ; it conferred also the right of choosing their own provost or chief magistrate. Here, too, the capital of the pillar on which the statue stands, points to the poetical history of its subject. In 1192 Richard, who was then in Palestine, hearing of the intrigues of his brother John in England, and of the treachery of the French King, accepted Saladin's offer of a truce for three years, and determined to return home. "He took ship," says Samuel Daniel, "in three galleys, with some few attendants, and hastened into England. In this passage they pretended themselves to be pilgrims, but the King was soon discovered by his lavish expences, and began to be valued by the masters of the vessels as a prize ; which when he had notice of, he left his company, and, with one man only, passed through deserts and a rocky country, day and night, into Austrich ; where fame having given notice of his coming he was taken in a poor inn asleep, by means of his companion, and brought before Leopold the Duke of Austrich ; who glad of this opportunity to revenge the disgrace he had received from Richard at the entering of Acon, seized upon him and sent him (or rather sold him for sixty thousand marks) to the Emperor Henry VI." Richard was popular in England, and his return was looked for with great anxiety. The nature of the misfortune which had befallen him was not known, and rumours of all sorts began to circulate. How the place of his confinement was discovered, history and poetry have variously related. Fauchet, in his lives of French poets anterior to 1300, states on the authority of an old French chronicle, that Blondel or Blondiaux, a French minstrel of the 12th century, accompanied Richard to Palestine. He was much attached to his master, and after Richard's disappearance he wandered over Germany, making enquiries everywhere in search of him. At last a fortress was pointed out to him—the castle of Löwenstein—as the place where some person of consideration was imprisoned, and thither accordingly Blondel repaired. Arriving beneath the walls he sang a song which he and Richard had composed together, but had scarcely finished the first couplet, when he was answered from the tower with the second. He immediately knew that the prisoner was the King for whom he was in search, and the discovery led to Richard's release. Historians reject this pleasant story, and say that Richard's imprisonment was made known by a letter written by Henry to Philip, stating that his enemy was safely lodged in one of his castles of the Tyrol, laden with chains, and watched over day

and night by trusty guards with drawn swords. How Philip came to allow the contents of a missive to transpire, the secrecy of which was as important to himself as to Henry, is not stated; but the intelligence roused all Europe: the Pope excommunicated Leopold, the Austrian Duke, and threatened Henry with the same penalty unless he set Richard at liberty. But Cœur de Lion was kept in prison for about fourteen months, and was only released upon payment of a large ransom. In support, however, of the Blondel story, there are some considerations, in addition to that which leads one to believe that few traditions are without some basis of fact. Richard had himself something of the troubadour spirit in him. Some *sirventes* of his are preserved, in which, says the "*Histoire Littéraire des Troubadours*," "on trouvera de la naïveté et du courage." One of these was written in his prison, and is a lament over his confinement, and the supposed apathy of his friends and kindred. He was of a sanguine and jovial nature, and is said to have cheered his imprisonment and won the goodwill of his keepers with his verses, his music, his wit, and, it is added—his power of drinking. With his hearty and social nature we have been made familiar in Sir Walter Scott's *Ivanhoe*. Who has forgotten who has once read—and who has not read—those admirable chapters which describe the midnight revel of the Black Knight and the Holy Clerk of Copmanhurst, and the jolly chorus in which they join:—

"Come trowl the brown bowl to me,
 Bully boy, bully boy,
 Come trowl the brown bowl to me :
 Ho ! jolly Jenkin I spy a knave in drinking,
 Come trowl the brown bowl to me."

Statue iii.

The third statue is that of Henry III. He was but ten years old when he succeeded to the throne. His advisers immediately on his accession issued a general charter confirming those already existing, and in his third year a writ was addressed to Fulk de Breante and the bailiffs of Northampton, appointing bailiffs to keep the fair, and regulate all things pertaining to the Crown, more especially ordering that the merchants should liberally and freely deliver their wool, hides, and cloth to the deputed bailiffs, knowing that the King would fully satisfy them, according to their value. In this same year he kept his Christmas in the town with great state; and again in the eighth year. In the year following he held a colloquium or great council of the nobility, and another in the following August. In the 9th year (1289) a writ was issued allowing certain customs for three years in aid of enclosing the

town; another to the same purpose in the 36th; and a third in the 53rd year for the repairing and improving the walls, "*ad reparationem et emendationem muri sui circumcircuitis villam suam.*" In the 11th year of his reign, when he had just come of age, he granted a charter, authorizing the burgesses to choose two of the most legal and discreet men from the burgesses of the town and present them, by their letters patent, to the chief justice of Westminster, who should well and faithfully keep the provostship (*præposituram*) of the same town: and also choose four of the most legal and discreet men of the same town, by common consent to keep the pleas of the Crown. In his 20th year (1235) the King sent his mandate to the bailiffs of the town, ordering them to remove the ancient Fair, which had been kept in the Church-yard of All Saints, on all Saints' Day, to our present Market-square, then a large and open space of ground—"vasta et vacua placea," the writ describes it—north of the church. In 1245-6 he gave ten marks to purchase books for a library, and a cup or chalice for the reception of the Eucharist to the Church of All Saints, with smaller vessels of silver to the other parish churches in the town. In 1252 he directed the Sheriff of Northampton to have made in the Castle of Northampton windows of white glass, painted with the story of Dives and Lazarus. A charter of Henry's, in the 41st year of his reign, illustrates the jealousy with which local interests were guarded in those days, and the anti-free trade policy of the times. It recites, that no merchant, during Fair time, shall be received into the borough with his goods except by the will and permission of his sureties. In the 52nd year Henry confirmed to the mayor and burgesses of Northampton all the charters they had previously received. This is the earliest use of the word "Mayor" in this Town, and in the same reign, as we learn from the "*Liber Albus*," the chief officer (*prosses*) of London was first called by the same title. The London Charter, in which it first appears, was granted in the 11th Henry III. It is given at length in the *Liber Custumarum*, and runs—"Sciatis nos concessisse &c. Baronibus nostris de civitate nostra Londoniarum, ut eligant sibi Majorem de seipsis singulis annis," &c. The *liber Albus* states how the office of Mayor formerly went by the names of Portreeve and Justiciary. In 1270 Henry specially confirmed also to the burgesses a singular privilege, which they seem to have enjoyed from a remote period, of exemption from the barbarous custom of lawing their dogs; that is, of cutting off the three fore-claws on the ball of each foot, in order to prevent them from running in the forest. This stringent and cruel game law originated in the time of Canute, and evidences in a remarkable way the extreme estimation in which the chase was

held by our early kings, even when a large proportion of the country must have been wild and wood, and abounding in *feræ naturæ*. How it chanced that the inhabitants of Northampton should have acquired a privilege which was, in effect, a permission to take venison wherever they might find it, does not appear. But it is certain, from the terms of this "special grace of the King," that it was of old standing, and that it extended not only to the town but to the suburbs—"tam in suburbio ejusdem quam infra eandem villam." The reign of Henry III. was a troubled time for Northampton. During his wars with the Barons the Town was taken and re-taken several times, and his statue, from its high stance, looks over meadows where his army was drawn up in warlike array against a stronghold in the possession of his revolted subjects. The battle of Evesham, in which the Prince Edward achieved a great victory, broke the power of the Barons; a Parliament was held at Northampton, in January, 1266, at which there were many confiscations; but peace was made, and many of the nobles sought to retrieve their fortunes and their fame by accompanying Prince Edward to the Holy Land.

Statue *ib.*

The Fourth Statue, that of Edward I., occupies worthily one of the most conspicuous positions in the noble façade. Edward married Eleanor of Castile in 1254. In 1268 he received the cross from the Papal legate, and accompanied by his wife arrived in Palestine at the close of May, 1271. Of his valorous exploits there everybody knows; how a Saracen obtained access to his tent and attempted to assassinate him; how he slew him on the spot, but not before he had received a wound in the arm from a poisoned dagger. Late researches have shown that the popular story of Eleanor saving his life by sucking the poison from his wound has, at least, a good deal of romance in it. Eleanor fainted when she learnt that it was necessary to cut out the wounded part. But it is unquestionable that to her loving care was owing the restoration of her lord to health, after a long and dangerous illness consequent upon the poison having got into the system. Edward succeeded to the throne on the death of his father, in 1272. He was then on his way home from Palestine, and he reached England in July, 1274, and was crowned in the following month. His connection with Northampton includes some important incidents. In 1298 he commanded the burgesses to choose two of the most discreet persons, who should have full and sufficient authority to treat for themselves and the rest of the burgesses, and to meet the King at York on the feast of Pentecost, there to consult on the business of

the realm—the first instance of Northampton returning members to Parliament. This, says Hartshorne, seems to be the earliest occasion when representatives were freely and independently sent forth to give utterance to the popular voice, and Northampton was one of the seventy-six selected to return members to Parliament. Edward in 1299 confirmed his father's charters to Northampton, adding the privilege that the burgesses should elect annually a mayor and two bailiffs at the Feast of St. Michael. Edward also made a grant of pavage in the thirteenth year of his reign, by which the inhabitants were entitled to certain tolls for a space of two years. But the name of Edward the First awakens a more romantic echo in the hearts of the good people of Northampton than that which arises from gratitude for material benefits. The fame of the daring warrior, and the wise and liberal monarch, fades in popular estimation before the affectionate and grieving husband, who, on the gentle and picturesque ascent, south of the town, erected the beautiful monument to the memory of his beloved queen—one record, of many, of the places where the body rested on its way from Hardeby in Lincolnshire to its final home in Westminster Abbey. Lincoln, Grantham, Stamford, Geddington, Northampton, Stony Stratford, Dunstable, St. Albans, Waltham, and Charing—now Charing-cross, in the heart of London—then a village between London proper and the city of Westminster—had these pious memorials of wedded love. Only three now remain—Geddington, Northampton, and Waltham. Edward vindicates his honourable position on the right hand of our Queen in the range of distinguished monarchs, by his high character as a legislator—the law in his time having, according to Sir Matthew Hale—“*Quasi per saltum*—obtained a very great perfection.”

Statue v.

The fifth statue is that of Her Majesty our Gracious Queen Victoria, of the events of whose reign little need be said by the chronicler who writes for the day, because those events are within living memory, and are recorded in the hearts of all her subjects. Who does not know that it was—

“On a bright May morn
The rose that toppeth the world was born”

—the 24th of this very month in which the noble pile honoured by her effigy is opened. Many among us remember her a child-princess riding her pony in the gardens of Royal Kensington—

—“a blossom bright,
Worth the kiss of air and light;
To her hea thyself a pleasure,
To the world a balm and treasure” —

More still remember her accession to the throne, and that Coronation which stands out among such events, not for its pomp and its grandeur, and the popular acclamation, but for the glow of heartfelt loyalty and universal love which attended it; and the spontaneous homage

“ Not to Crowned Head, but to Crowned Heart.”

Then came the wedding with Albert the Good—the Prince

“ Who revered his conscience as his king ;
Whose glory was redressing human wrong ;
Who spake no slander, no, nor listen'd to it ;
Who lov'd one only, and who clave to her.
Her—over all whose realms to their last isle,
Commingled with the gloom of imminent war,
The shadow of His loss moved like eclipse,
Darkening the world. ”

Statue vi.

The sixth Statue is that of Henry VII. He granted a Charter to the town in 1495 “for choosing yearly for ever at the feast of St. Michael, the recorder of Northampton and two burgesses, who with the mayor for the time being are appointed Justices of the Peace of the said town for ever, and they three or two of them, of which the recorder is always to be one, have power to enquire into, hear and determine all felonies, trespasses, &c., committed within the liberties. Herein also is a grant to the Corporation and their successors for ever, of all fines, issues, &c., forfeited before the said Justices: and also a grant of two fairs yearly for ever, namely, on the feast of St. George the Martyr and St. Hugh the Bishop, and on the day next before and for six days next after each of the said feasts.” (Hartshorne). In the 4th year of his reign Henry VII. granted a Charter empowering the Mayors and his brethren late Mayors, to name and choose forty-eight persons of the inhabitants, and to change them as often as to them should seem necessary; which forty-eight persons, together with the Mayor and his brethren and such as have been Mayors and Bailiffs should hereafter yearly elect all the succeeding Mayors and Bailiffs, of the said town. Before this period the Mayor and Bailiffs were elected by all the freemen in St. Giles's Church Yard, the election being often attended by tumults and quarrels. Lord Bacon says of Henry VII.—“He was a comely personage, a little above just stature, well and straight-limbed, but slender. His countenance was reverend and a little like a Churchman. And as it was not strange or dark, so neither was it winning or pleasing, but as the face of one well disposed. But it was to the disadvantage of the painter, for it was

best when he spake." "He was a Prince sad, serious, and full of thoughts and secret observations, and full of notes and memorials of his own hand, especially touching persons As whom to employ, whom to reward, whom to enquire of, whom to beware of, what were the dependencies, what were the factions and the like; keeping, as it were, a journal of his thoughts. There is to this day a merry tale that his monkey (set on, as it was thought, by one of his chambers) tore his principal note-book all to pieces when by chance it lay forth. Whereat the Court (which liked not those pensive accounts) was almost tickled with sport." "He was affable, and both well and fair spoken, and would use strange sweetness and blandishments of word, where he desired to effect or persuade anything that he took to heart. He was rather studious than learned; reading most books that were of any worth in the French tongue. Yet he understood the Latin, as appeareth in that Cardinal Hadrian and others, who could very well have written French, did used to write to him in Latin. * * He did by pleasures as great men do by banquets, come and look a little upon them and turn away. For never Prince was more wholly given to his affairs, nor in them more of himself. In so much, as in triumphs of Jousts and Tourneys, and Bails, and Masks (which they then called Disguises) he was rather a princely and gentle spectator than seemed much to be delighted." Fabian, who had lived in this reign, thus sums up the virtues of the King:—"Thys magnyficent and excellent prynce Henry the VII. thus payed to deth his dette of nature as before is sayd, of whome sufficient laude and prayse cannot be put in writing considering the contynuall peace and tranquylete whych he kept thys his lande and comons in with also the subduying of his outward enymyes of the realms of Fraunce and Scotland by hys greate polycy and wysedom more than by shedyng of Cristen bloode or cruell warre. And ever ruled so myghtly hys subjects and mynystered to thom such justice that not only they loved and drad him, but all Crysten Princes hearing of hys glorious fame were desyrous to have wyth hym amity and alliance. And for that he in all temporal polycies and provisions exceeded all princes by his tyme reygning, dyvers popes as Alexander the Syxte, Pius the III. and Julius the II. nowe beyng pope, by their tymes, eyther of them sunderly wyth authority and consent of their spyrytuall and divine counsayll elected, and chose thys excellent prynce and admytted hym for chiefe defensour of Chryste's Church before all other Crysten Prynces: and for a confermacion of the same sent unto this invincible prince by three sundry famous ambassades, three swords and three cappes of mayntenance. What might I write of the stedfaste contynency,

greate justice, and mercyfull dealing of this Prince? What might I report of his excellent wisdom and most sugared eloquence, or of his immovable patience and wonderful discretion? Or what should I tell of his most beautiful buildings and exceeding charges of manifest reparations, and over all this of his exceeding treasure and riches innumerabyll? But as who would say, to consider in order all his notable acts would ask a long tract of tyme, with also the liberal and sumptuous endowment of the Monastery of Westmynster and other, to write. I mighte conclude that his acts passed all the notable acts of his noble progenytours syne the Conquest and may most congruly above all earthly princes be lykened unto Solomon, King of the Israelites, and be called the second Solomon for his great sapience and acts by him done his life's tyme executed. All wyche premysses tenderly considered, every natural Englishman now living hath cause and ought devoutly to pray for the soule of this most excellent prynce Henry the VII. that he may attayne that celestyall mausion which he and all trew Crysten soules are inheritors thereunto, the which God hym graunt."

In considering Henry VII. in connection with a building of such special architectural beauty as the new Town Hall, it may not be amiss to remind the reader that with his reign Gothic architecture reached its most florid and culminating point. There is no building subsequent to his chapel at Westminster which does not exhibit marked evidences of debasement.

Statue vii.

The seventh statue is that of Edward IV. His name is connected with a story as romantic as ever history, if not romance, recorded. Edward, in the year 1464, in the fourth year of his reign, began to consider of his marriage. "A strong alliance abroad," says Habington, "was soon resolv'd most necessary, both for the dignity and safety of his Crown; and among all the Princesses which that time gloried in, and of whom several were proposed to his choice, viz., Margaret, daughter of the King of Scots, and Isabel, sister of Henry IV., King of Castile; the Lady Bona was thought worthiest in respect of the excellence of her beauty, greatness of birth (as being daughter to Louis, Duke of Savoy,) and the mighty marriage of her other sister Charlotte, with Louis XI., King of France, with whom she then was. This last consideration being a main inducement, as by which all fear might be taken away of a tempest from that coast whence Queen Margaret seem'd to prepare a storm. To this negotiation the Earl of Warwick was deputed as the fittest person, both for his great faith to the King

and authority in the kingdom: who no sooner arrived at the French Court where the young lady then resided in company of her sister, but he was with all triumph entertained, and his motion heard with joy and acceptance. But while Policy acted several parts abroad, Love on the sudden changed the whole scene at home."

The young king (he was but 22) satisfied that his affairs were going on prosperously under the zealous and able Warwick, was taking his recreation, hunting in the forest of Whittlebury. The manor of Grafton was then held by the Earl Rivers, who had married Jacquetta, Duchess of Bedford, and had a daughter Elizabeth, the widow of Sir John Grey, who was slain at the battle of St. Albans, in 1460, leaving two infant sons. Sir John Grey was a zealous Lancastrian, and his estates were confiscated by the victorious Edward. Between Pury and Grafton parks there is a hollow oak still existing known as the Queen's Oak, and thus runs the tradition:—The widow, young and beautiful, hearing that the king was hunting in the neighbourhood, determined to appeal to his mercy on behalf of her children, and to implore the restoration of the forfeited estates; and awaited the chance of his coming, beneath the oak in question. She was ignorant of the king's person, when presently there came up one whom, from his unostentatious bearing, she took to be one of his retinue, and whom she entreated to direct her to the king. The stranger was the king, and upon his declaring himself to Lady Grey she fell on her knees and implored his compassion. "The King," says Habington, "could not but yield to any request made by so conquering a beauty, and presently himself grew so earnest in soliciting her, though in a more unlawful suit." She told him that she knew herself unworthy to be a Queen, but she held her honour in too much respect to stand in any other love-relation to him. We may imagine that the first interview under the old oak tree was not the last, for the king can hardly have determined at once upon a marriage which threatened to involve him in many difficulties. But upon the marriage he did ultimately determine, though his mother and friends strongly represented to him the inequality of the allegiance, and the peril of angering so potent a neighbour as King Louis, and so dangerous a subject as Warwick. Early on a May morning (the first of the month) the King left Stony Stratford, where he was lodging, and at Grafton the spousals were solemnized, "at which marriage," says Fabyan, "was no person present but the spouse, the spouses, the Duchess of Bedford her mother, the priest, two gentlewomen, and a young man to help the priest sing." The marriage was kept secret till the Michaelmas day following, when Elizabeth being led

by the Duke of Clarence in solemn pomp to the chapel of the Abbey of Reading, in Berkshire, was declared Queen, and received the compliments of the nobility. Of the indignation with which Warwick heard of this disregard of his mission, Shakespeare has left us a graphic narrative :—

KING LEWIS :

What ! has your king married the Lady Grey ?
And now to soothe your forgery and his
Sends me a paper to persuade me patience ?
Is this the alliance that he seeks with France ?
Dare he presume to scorn us in this manner.

WARWICK :

King Lewis I here protest in sight of heaven,
And by the hope I have of heavenly bliss,
That I am clear from this misdeed of Edward's—
No more my king, for he dishonours me,
But most himself if he could see his shame.
Did I forget that by the house of York
My father came untimely to his death ?
Did I let pass th' abuse done to my neice ?
Did I impale him with the regal crown ?
Did I put Henry from his native right ?
And am I guerdon'd at the last with shame.
Shame on himself, for my desert is honour :
And to repair my honour lost for him
I here renounce him and return to Henry.

* * *

I came from Edward as ambassador,
But I return his sworn and mortal foe :
Matter of marriage was the charge he gave me,
But dreadful war shall answer his demand.
Had he none else to make a stale but me ?
Then none but I shall turn his jest to sorrow.
I was the chief that raised him to the crown,
And I'll be chief to bring him down again.

Fuller suggests that Lady Grey was born at Grafton, "in proof whereof," he says, "many strong presumptions may be produced. Sure I am if this Grafton saw her not first a child, it beheld her first a Queen." He first child was a Princess of whom Fabian states that one of the King's physicians, one Master Dominick, had predicted that the expected child would be a Prince, and by his counsel accordingly, "great provision was ordained for christening of the said Prince." The prophetic physician was naturally anxious to be the first to bear to the King the tidings of the fulfilment of his prophecy. "When he heard the child cry, he knocked or called secretly at the chamber door, and frayed what the Queen had. To which it was answered by one of the ladies, Whatsoever

the Queen's grace hath here within, sure it is that a fool standeth there without. And so, confused with this answer, he departed without seeing of the king for that time."

A word or two illustrative of the costumes of the time of Edward IV. may not be without interest. In those days neither men nor women were permitted to dress as they pleased. Certainly, if ever sumptuary laws are justifiable, they were so to control the absurdities which had become fashionable in the reign of Henry VI. The shoes of those days had points at the toes half a foot long and upwards, which were called *poulaines*; the more wealthy personages had them a foot long, and princes even two feet. Their jackets were indecently short and padded at the shoulders. The ladies wore head-dresses horned or heart shaped, or steeple capped, something like what is called a "fool's cap" twisted out of a sheet of paper. It was to check these absurdities that Edward IV., as Stowe tells us, "proclaimed throughout England that the beaks or pikes of shoone and boots should not pass two inches upon pain of cursing by the clergy and forfeiting 20 shillings, to be paid, one noble to the king, one other to the cordwainers of London, and the third to the chamber of London, and for other cities and towns the like order was taken. Before this time, and since the yeare of our Lord 1382, the pikes of shooes and bootes were of such length that they were faine to be tied up to their knees with chaines of silver gilt, or, at the least, with silk laces." Another of these sumptuary laws had been passed in the previous year, enacting that "no man or woman under the estate of a lord or lord's children should wear any cloth of gold, apparel wrought with gold, furs of sables, &c.; that no yeoman or person under that degree wear in their array for their bodies any bolsters of wool, cotton, or other stuff, or, in their doublet, anything, save lining, equal to the outside." No person was to wear gown, jacket, or cloak but of such length as the man standing upright should cover his hips, nor any taylor to stuff or bolster any garment as to make him shorter or otherwise than was limited.

Fabyan cites, as an instance of the King's liberality, that in the month of July, 1482, "the King rode on huntynge in the forest of Waltham, whither he commanded the Mayor (of London) with a certain of his brethren, to come and to give attendance upon him, with certain commoners of the city; where, when they were coming, the King caused the game to be brought before them, so that they saw course after course (it does not appear that they were allowed to participate in the sport), and many a deer, both red and fallow, to be slain before them. And after that goodly disport

was passed, the King commanded his officers to bring the Mayor and his company unto a pleasant lodge, made all of green boughs and garnished with tables and other things necessary, where they were set at dinner and served with many dainty dishes and of divers wines good plenty, as white, red, and claret, and caused them to be set to dinner or (before) he were served of his own; and over that caused the Lord Chamberlain, with other lords, to him assigned, to cheer the said Mayor and his company sundry times while they were at dinner, and at their departing gave unto them of venison great plenty. And in the month of August following, the King, of his great bounty, sent unto the Mayoress and her sisters, Alderman's wives, two harts and six bucks, with a ton of wine to drink with the said venison; the which venison and wine was had unto the Draper's Hall, to which place, at day assigned, the Mayor desired the Aldermen and their wives, with sundry commoners, and there the venison, with many other good dishes, were eaten, and the said wine merely drunken. The cause of which bounty shewed by the King was, as most men took it, for that the Mayor was a merchant of wondrous adventures, into many and sundry countries, by reason whereof the King had yearly of him notable sums of money for his customes, besides other pleasures that he had shewed to the King beforetimes."

Edward confirmed the charter of 27 Edward I., and granted among other things that the mayor shall be sworn into office in the Guildhall, before the last mayor and recorder and four coroners, or two of them, and not before the barons of the exchequer as formerly.

Statue viii.

The Eighth Statue—at the extreme eastern end of the building—represents St. Michael, the patron saint of the town. It is a noble figure, the Archangelic character being admirably imagined. In the left-hand he holds a pair of scales, and in the right a flaming sword, as the Angel of Judgment. The figure rises to the dignity of the Archangel in Milton at the expulsion from Paradise:—

Nigh

The Archangel stood, and from the other hill
To their fix'd station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as evening mist
Risen from a river o'er the marish glides,
And gathers round fast at the labourer's heels
Homeward returning. High in front advanced
The brandish'd sword of God before them blazed
Fierce as a comet; which with torrid heat

And vapor as the Libyan air adust
 Began to parch that temperate clime ; whereat
 In either hand the hast'ning Angel caught
 Our ling'ring parents, and to the eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain ; then disappeared.
 They looking back, all th' eastern side behold
 Of Paradise, so late their happy seat
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms ;
 Some natural tears they drop'd but wip'd them soon ;
 The world was all before them where to choose
 Their place of rest, and Providence their guide :
 They hand in hand with wand'ring steps and slow
 Through Eden took their solitary way.

The statues stand on half pillars as brackets, the capitals of which are beautifully wrought, and in some instances the foliage is intermixed with emblematic figures. Of that on the capital of Saint George we have already spoken. That of Richard the First is adorned with a representation of the Minstrel Blondel ; that of Edward I. has St. George and the Dragon, in recognition of his valour ; that of Her Majesty has a Lion reposing on our Island rock, the emblem of bravery and endurance and strength in repose but watchful. On the pillar of Edward IV. is a head of his Queen Elizabeth, copied from her tomb. A cross is intermingled with the foliage on the capital on which Michael the Archangel stands.

The Sculptured Groups.

The heads of the arches of the four magnificent windows on the lower floor are filled also with sculptures. Starting from the western extremity, the group represents the marriage of Earl Waltheof, Earl of Northumberland, with Judith, niece of William the Conqueror. Waltheof or Wallef, as he is called in Domesday, was the son of Siward, who had a surname imploring strong. He was one of the bravest of the antagonists of William, and at the battle of York had stood at the gate and had cut off the heads of many Normans as they entered. Muscular in the arms, says William of Malmesbury, brawny in the chest, tall and robust in his whole person, he was a formidable enemy, but the very qualities which made him so were such as were likely to commend him to the Conqueror. When resistance became of no further avail, Waltheof with many other nobles gave in his adhesion to the inevitable sway of the Normans, and he became extremely intimate with the new King. William sought to secure his support by assuring to him his old honours and possessions, adding to them the Earldoms of Northampton and Huntingdon. He also gave him in marriage

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Judith, daughter of Count Enguerrand and Adeliza, sister to the Conqueror. One is reluctant to throw a sorrow over a wedding, but the subsequent history of Waltheof was but too much in accordance with the barbarous and unsettled state of the times. In 1075 Waltheof was charged with being concerned in a conspiracy, and "although," says Stow, "Lanfranc, Archbishop of Canterbury, his confessor, affirmed him to be free from the conspiracy and faction, and that if it chanced him to die in that case, he should for his innocency be counted a martyr, yet his most wicked wife, coveting to be married anew, did most heinously hasten the death of her husband. Certain Normans also, gaping after his Earldoms, namely, of Northampton and Huntingdon, and John Talboys, Earl of Angew, most greedy to make those lands and tenements his own by bloodshedding, this innocent and harmless man was beheaded without the city of Winchester in the month of May. . . Judith Earl Waltheof's widow, after the decease of her husband, with her two daughters had the lordship of Huntingdon given to her in the name of a dowry, and there made their abode until such time as the King was willing to marry her to a knight born in France named Simon Sylvaticus or Seintliz . . unto whom the King, gave the town of Northampton and the hundred of Fackeley (Fawsley). He builded the castle of Northampton and also the Abbey of St. Andrew there. The King would have given unto him Judith the widow of Earl Waltheof, but she refused him because that he halted on the one leg; in wrath whereof King William bestowed upon him the whole Honour of Huntingdon, and so was he called Earl of Northampton and of Huntingdon." We may add that he gave him also the hand of Judith's eldest daughter Matilda, and sixteen houses in Northampton, part of her possessions

The next group represents Henry II. granting the first Charter to the Town at the celebrated Council 1164. No copy of this Charter exists, but there is reason to believe that it was identical, or nearly so, with the subsequent one of Richard I.

The third records the granting the Charter of Incorporation by Henry VI.

The Fourth, Edward the First fixing on the site of Queen's Cross. The King in person gives instructions to the architect,

The Windows.

Before we enter the Vestibule let us draw attention to the sculptures which inform with life, as it were, the capitals of the jambs of the upper windows. The whole front indeed may be said to be animated. Everywhere there is appropriate thought and poetical imagination. Among the foliage of the first jamb (to the west) is a monkey running away with a kitten, to the dismay of the cat looking on; on the right is the fable of "The Cock and the Jewel." On the capital of the third window will be found a donkey bent upon suicide over a precipice, with his unfortunate owner holding on to his tail. The more the man pulls the more the donkey urges himself on to destruction. A wilful beast will have his own way. On the right jamb of the same window is the fable of the miller, his son, and their ass—the warning against the vanity of attempting to please everybody. In the fourth window are dragons fighting. St. George and the Lion having driven all evil together, it remains for one to fight against the other. On the fifth window, a lion attacks a horse, and on the seventh is the fable of the Fox and the Grapes.

Bringing our attention now to the four lower windows and the piers by which they are separated: on the capital of the extreme western pier are figures representing the needful industry of the Smith. A man shoes a horse, and another makes the next shoe. On the second capital is Shooting. On the third is a Merry Hunting. On the fourth pier, (omiting, for the nonce, the pillars at the entrance to the Vestibule, to which we return presently) there is a Race for the Town Plate. Next to that comes "Game," and at the eastern extremity comes that industry, equally needful with that of the man who shoes the horse, of the man who shoes his fellow men." Here we see the craft busy in all the processes which have given a character to the trade of Northampton. One man is occupied with awl and bristle, sewing, another is paring off, a third is engaged with the lap-stone, and a fourth is "clicking."

The Pillars.

Returning to the Vestibule entrance, the two entrance pillars are dedicated appropriately to Justice and Mercy. In front of the capital of the former (the left hand pillar) is the figure of Justice holding a pair of scales; on the West is the Saviour administering to the Pharisee the fine rebuke in reply to the question—"Is it lawful to pay tribute to Cæsar? or not?"—"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

On the North side is the cutting down of the Barren Fig Tree ; and on the East, Adam and Eve driven out of Paradise. All these designs, be it observed, are illustrative of the attribute of Justice. The pillar on the right hand, symbolizing Mercy, has in front of the capital a figure representative of Mercy breaking the sword of Justice across her knee: on the West side is the Prodigal Son receiving the embrace of his Father; on the North is a man reaping as the opposite to the destruction of the barren fig tree; on the East is the embodiment of that saying of the Saviour—"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out." Within the Vestibule are clustered pillars of four each on either hand, the capitals most daintily carved with the foliage of the cherry tree, which was greatly cultivated in Northamptonshire in the Middle Ages. But even these are not left with this graceful adornment only. On the capital of the left pillar are illustrations of the building trade. A labourer is getting out the foundations, a mason is fashioning the stone, a carpenter is sawing the timber, and a plumber lays the lead on the roof. On the right hand pillar St. Crispin, the patron saint of the "gentle craft," is preaching: a butcher skins a calf, as indicating the source of the needful material; a blocker is busy with a boot; and, finally, there is a shoe shop—such as we may conceive Northampton in the Middle Ages to have exhibited, with the salesman ready to supply the customer with every variety. On the third pillar on the left had, a girl squeezes grapes into a goblet, typical of Intemperance or "Excesse."

"In her left hand a cup of gold she held,
And with her right the riper fruit did reach.
Whose sappy liquor that with fullness swell'd
Into her cup she scruz'd, with dainty breach
Of her fine fingers."—SPENSER

"Liberality" gives money with his left hand, turning aside that the right may not know what the left hand doth. The opposite attribute is a Miser grasping his money bags, and on the East side Temperance is represented by an armed Knight and a Palmer. The right hand capital is devoted to the Arts. There are an architect with plan and compasses, a painter at his easel, a sculptor chiselling out a statue, and a worker in metals. In the West corner, adjoining a door which leads to the Town Clerk's office, is a pillar on the capital of which is a figure of a Volunteer of 1796. On the corresponding pillar on the East side, adjoining a door which leads to the office of the Clerk of the Peace, a similar compliment is paid to a Rifle Volunteer of 1864. Over this door-

way is sculptured a threshing barn and the adjuncts of fowls and adjuncts of fowls and pigs; and over the western doorway is a grape gathering, typical of the month (October) when the first stone was laid.

The Sculptured Groups in Vestibule.

There are sculptured groups both on the east and west walls of the vestibules representative of Parliaments held in Northampton. The first on the west wall represents Henry the Third's first Parliament (1265;) the second, Edward the Second's great Parliament of 1307. On the east the first group of Richard the Second's last Parliament, in which the second statue of Northampton was enacted; and the second, Edward the Third's Parliament, in which the first statue of Northampton was enacted.

On either side of the Doorway on the North wall is a sculpture also. That on the West side represents the first Danish invasion. It is a spirited and masterly bit of work. A Danish vessel, with the Raven at the prow, is pulling towards the shore. All the figures are in vigorous action; the rower pulls, as the rower surely did pull on that occasion, with the determination of one who has before him conquest or death. The Barbaric time is well represented, and the whole sculpture is earnest and vraisemblant. The Eastern sculpture is in admirable contrast. It is a Danish invasion too, but the invasion not of the Black Raven, but of a royal maiden radiant in beauty, who effected a completer conquest of the Kingdom then was ever effected by her warlike ancestors. The Princess Alexandra is landing, assisted by the Prince of Wales, and welcomed by the authorities. The group is treated with great ability, and the likenesses of both the Prince and Princess are instantly recognizable. These two reliefs are the work of Mr. Nichols, of Hercules Buildings, Lambeth.

The Grand Staircase.

Entering the corridor by the great gates, which in their massiveness have a thoroughly mediæval aspect, we turn almost immediately to the left up a flight of stairs, the conception and accomplishment of which render them among the daintiest and loveliest features of the building. The character of the vaulting, arch above arch, is beyond imagination beautiful. At the landing are two windows, one corresponding with the lower and the other with the upper flight of stairs. It is difficult to give an idea of the

architectural character of these windows, which have a kind of casing, and are divided by disengaged pillars with shafts of coloured marble. In each compartment there is a painting of a subject taken from the "Idylls of the King," Alfred Tennyson's noble epic. The first is from the Idyll of "Enid," where Queen Guinevere had clothed Enid "for her bridals like the sun." The second is from the Idyll of "Vivien," in the "wild woods of Broceliande":—

"Then lay she all her length, and kiss'd his feet,
As if in deepest reverence and in love.
A twist of gold was round her hair; a robe
Of samite without price, that more exprest
Than hid her, clung about her lissome limbs,
In colour like the satin-shining palm
On fallows in the windy gleams of March :
* * * * *
* * * and letting her left hand
Droop from his mighty shoulder, as a leaf,
Made with her right a comb of pearl to part
The lists of of such a beard as youth gone out
Had left in ashes; then he spoke and said,
Not looking at her, 'Who are wise in love,
Love most, say least.' "

The left hand compartment in the second window is from the Idyll of "Elaine:—

"Elaine the fair, Elaine the loveable,
Elaine, the lily maid of Astolat. "

She has discovered the retreat of Lancelot, sore wounded in the tourney, and she takes to him the prize which he had won and left unclaimed :—

"And when they gained the cell in which he slept,
His battle-writhen arms and mighty hands
Lay naked on the wolfskin, and a dream
Of dragging down his enemy made them move.
Then she that saw him lying unsleek, unshorn,
Gaunt as it were the skeleton of himself,
Utter'd a little tender dolorous cry.
The sound, not wonted in a place so still,
Woke the sick knight, and while he roll'd his eyes
Yet blank from sleep, she started to him saying,
'Your prize the diamond sent you by the king.'
His eyes glisten'd: she fancied 'is it for me?'
And when the maid had told him all the tale
Of king and prince, the diamond sent, the quest,
Assign'd to her not worthy of it, she knelt
Full lowly by the corners of his bed
And laid the diamond in his open hand.
Her face was near, and as we kiss the child
That does the task assign'd, he kiss'd her face. "

In the fourth picture the subject is from the Idyll of "Guinevere." The Queen has fled, upon the discovery of her

guilty love for Lancelot, to the holy house at Almesbury, and King Arthur comes to her there, seeing her for the last time :—

A murmuring whisper through the nunnery ran,
Then on a sudden, a cry, 'the King!' She sat
Stiff stricken, listening; but when armed feet
Through the long gallery from the outer doors
Rang coming, prone from off her seat she fell,
And grovell'd with her face against the floor :
There with her milk-white arms and shadowy hair
She made her face a darkness from the King :
And in the darkness heard his armed feet
Pause by her; then came silence, then a voice,
Monotonous and hollow like a ghost's
Denouncing judgment, but tho' changed, the King's.

* * * * *

He paused, and in the pause she crept an inch
Nearer, and laid her hands about his feet."

In the quatrefoils with which the head of each compartment is pierced, are the heads of various Knights of the Round Table,—Sir Galahad, Prince Gawain, Sir Perceval, and Sir Modred; and in the cinquefoil in the head of each window are represented Arthur slaying the dragon and Arthur finding the crown of a king slain by his brother in the glen in "the trackless realms of Lyonesse."

"And Arthur came and labouring up the pass
All in a misty moonshine, unawares
Had trodden that crown'd skeleton and the skull
Brake from the nape, and from the skull the crown
Rolled into light, and turning on its rims,
Fled like a glittering rivulet to the tarn :
And down the shingly scaur he plunged and caught
And set it on his head, and in his heart
Heard murmurs, 'Lo, thou likewise shalt be King.'"

These windows were paid for by subscription by the ladies, whose names are recorded on a brass plate.

The stairs lead to a corridor, at whose southern extremity is the Council Chamber, a gem in the building. It is lighted by three windows: the floor is of parqueterie: there is a fire-place at each end—east and west, highly ornamental, with pediments on which are sculptured shields, the western one charged with the town arms; the eastern is at present blank. Over the fire-places are figures in masterly outline, one of a man reaping, representative of Summer, with a quotation from Proverbs:—"He that gathereth in summer is a wise son;" the other of an old man cowering over a pot of fire, at which he warms his hands. Beside him is a vessel on which is the word "Sack." He symbolizes Winter, and has a quotation from Spenser

—"Numb'd with holding all the day
An hatchet keen with which he felled wood."

Leaving the council chamber and turning short to the right, there is a room called, we believe, the Royal Room, from which there is an admirable *coup d'œil* of the Great Hall, through the pierced head of one of the arches of the arcade. This will be the room devoted to the Sovereign, if royalty should ever honour the hall with its presence.

Returning to the corridor, a door on the right opens into the "Mayor's Tribune," a gallery on the west side of the great hall exclusively for the Mayor and his family. On the left are doors opening into the grand jury gallery, and a gallery for the use of the public at Sessions and other public occasions when the hall may be occupied. In this gallery are the shields, formerly in the small room at the old Town Hall, inscribed with the names of the Mayors of the town from the year 1421.

The pictures, also, formerly in the old Town Hall, are hung in this corridor, or in the Upper Museum Room, viz. :—Portraits of the Right Hon. Spencer Perceval, M.P. for Northampton and Prime Minister, who was assassinated, in 1812, by a madman named Bellingham, in the lobby of the House of Commons. The portrait of Sir Thomas White, Lord Mayor of London in 1555, who left to Northampton, Coventry, and other places, the benefaction known as Sir Thomas White's Loans for the assistance of young tradesmen, of £100 for nine years, without interest. A portrait, but of whom the record has unfortunately been lost. The portrait of Richard White, Mayor in 1677-8 and 1678-9 who also bequeathed charities to the town. A portrait of the town crier in 1618, who, amongst his other qualifications for his office, had a voice so powerful that it could be heard, according to tradition, a couple of miles. The name of this worthy has, unfortunately, not been handed down to posterity, although his age (79) is inscribed on the picture. He is habited in a loose robe lined with red, furred at the wrist, and with a badge on his left arm of the Town Arms. In his right hand he carries a staff, and in his left the bell which, if the report as to his voice be true, he must have borne for ornament rather than use.

Descending into the lower corridor, on the left is the Session Court, which is surrounded with lower and upper arcades. Of the upper arcade the five arches on the west and north are lights with quatrefoil lights in the head; they are blind on the east, and on the south open to the gallery already spoken of as for the use of the public. The dais for the recorder and magistrates is on the south, and at the back of the recorder's seat is a lovely doorway opening into the magistrates' retiring room. Upon a pediment over the door

is a shield enclosed in a circle, charged with the Royal arms. The doorway is square-headed, with a curve at the angles enriched with sculptures representing the old couplet of

“The Lion and the Unicorn fighting for the Crown ;
The Lion beat the Unicorn all round the Town.”

The Recorder's Chair, which is elaborately carved, was presented to the Corporation by Messrs. Smith Brothers, Gold street.

The lower arcade is open on the south side, and carries the gallery above.

On the east side of the corridor doors open into the great Hall, of the beauty of which no words can convey an idea. At the south end is the dais ; at the north a Mintrels' gallery, which has a trefoil-headed arcade in front, of exceeding elegance, the shafts being of coloured marble. Two figures of St. Cecilia and a singing girl adorn the sides of the alcove.

An arcade runs round the Hall, and above, east and west, are sixteen circular windows of stained glass. The spandrels of the roof are pierced with tracery, and the the colours of the windows, seen through the openings, have the effect of gems. The central arch of the south arcade is, as we have already observed, opened in head, so as to form an outlook from the Royal Chamber. In the semi-circular space above is an outline, in the mediæval manner, of Moses, veiled as when he came down from the Mount, through whom Divine Law was conveyed to man. On the corresponding space at the northern end is a figure of King Alfred, as the originator of English law. The colouring of this room, which is an unique masterpiece of harmonious decoration, in the style of the building, was erected from designs by the architect, by Messrs. Green and King, of London. The windows were the work of Messrs. Heaton, Butler, and Bayne.

The Shields round the Hall are charged with the Arms of—The Queen and the late Prince Consort ; The Archbishop of Canterbury ; The Bishop of Peterborough ; The Marquess of Northampton ; The High Sheriff ; Sir Thomas Langham ; Edward IV. impaling Woodville ; Edward I. impaling Castile ; Sir Thomas White ; Pickering Phipps, Esq., the Mayor who laid the first Stone ; The Recorder, J. H. Brewer, Esq. ; The present Mayor, Mark Dorman Esq. ; The Town ; The Lord Lieutenant, the Marquis of Exeter ; The Prince of Wales.

There are, we need hardly say, other rooms in the building for various uses—a Museum and Reading Room, for example—all good, and bearing evidence of conscientious work and an artistic mind, but without the decoration which belongs to those we have described as the more important parts of the structure.

A
S E R M O N

UPON THE WORD

M A L T .



The Text of Three MS. Versions

OF

THE SERMON ON THE WORD

M A L T.

I.

[BRITISH MUSEUM, *Sloane MS.* 3769, ff. 21b to 22b.]

An Extempore Sermon

P'ched att y^e request of two Schollers (by a Lover of
Ale) out of a hollow Tree.

Beloved,

Let mee crave yo^r attentōn; for I am a Little Man,
come att a short warning, to preach a breife Sermon,
vpon a Small subiect, to a thin Congregatōn, in an
vnworthy pulpit.

And now my beloved my text is Malt. Which
I cannot deuide into Sentences because it is none,
nor into words it being but one, nor into Syllables
because (upon the whole matter) it is but a monosyllable
therefore I must (as necessity enforces mee) divide it
into Letters w^{ch} I find in my text to be only these
foure M. a. l. t.

M my beloved is Morrall

A is Allegoricall

l is Litterall and

T is Theologicall

The morall is well set forth to teach you Drunkards
good manners, wherefore

M my Masters.

A all of you

L listen

T to my text

The Allegoricall is when one thinge is spoken of, & a-nother thinge is meant now the thing spoaken of is bare Malt, but the thing meant is stronge beer w^{ch} you Rusticks make

M meat
A apparrell
L Liberty &
T treasure

The Litterall is according to the Letter

M much
A Ale
L Little
T thrift much Ale little thrift.

The Theologicall is according to y^e Effects w^{ch} it works, w^{ch} I find in my text to be of twoe kinds, 1st in this world 2^{ly} in y^e world to come

In this world y^e effects w^{ch} it works are

In some M Murther
in others A Adultery
in some L loosnes of Life
in others T treason

In y^e world to come

In some M misery
in others A anguish
in some L languishing
in others T torment

Wherefore my first use shalbe Exhortatōn

M my Masters

A all of you

L leaue

T tippling

or else secondly by way of Comminatōn I say

M my Masters

A all of you

L look for

T torment

Soe much for this tyme & text, only by way of
Cauton take this,

A Drunkard is an Annoyance of modesty, the trouble
of Civility, y^e Spoyle of wealth, the destructōn of Reason,
the Brewers Agent, y^e Alehouses benefacto^r, the Beggars
Companion, the Constables trouble, his wifes woe, his
Childrens sorrow, his neighbours Scoff, his owne shame, a
wakeing-Swill-tub, the picture of a beast, & the mouster
of a man.

Say-well & doe-well end both wth a Letter

Say-well is good, but doe-well is better.

II.

[BRITISH MUSEUM, *Sloane MS.* 619, f. 43.]

At a certain time there was a minister invited to preach at a Country P'ish Church & takeing an occasion to reprove Drunkards called them by Opprobrious names as Malt Wormes, &c.

Some of them disliking of it did Conclude therupon if they could fitly doe it to beate him; It chanced not long after this minister haueing occasion to Travaile that Way mett these Parishoners Comeing out of an Alehouse who threatened him & pulld him off his horse, & told him hee must there make a Sermon & they would give him a text; And his text should bee malt.

Hee thinking fitter then to yeild to them then to contend with men in that Case began his sermon in this wise.

Take Notice that the Text is

M A L T .

There is noe preaching without a division & this text cannot well bee devided into many parts, because it is but one word.

Nor into many Sillables because it is a mony sillable; It must therefore bee devided into Letters & they are foure M. a. l. t. These rep'sent the four interpretations that wee divines do often use. M. Morall. A. Alegoricall. L. Litterall & T. Trophologicall.

M. Morall the morrall interp^rtation is put first to teach you boisterous men some good manners at Least in stirring up yo^r attention to the Sermon

M. Masters, A. All, L. listen, T. to the Text.

A. Allegoricall. The Allegory is when one thing is Spoken & another thing is meant.

The thing Spoken of is malt the thing meant is the Oyle of Malt, com'only called Ale which to you Drunkards is so p^recious that you count it to bee M. meate; A armo^r, L libertye, T treasure.

L. Literall the Literall Sense as it hath been often heard of hertefore it is still true according to the Letter. M. much. A. ale. L. litle. T. thirst.

T. the Tropho-Logicall Sence is in this world, or in the world to come. The thing here Spoken of is the oyle of Malt Ale which worketh in Some of you and Causeth M. murder. A adultery, & it maketh all of you to bee L looseliuers & many T Traitors.

That wth hereafter followeth both in this world & the world to Come is M. misery, A, anguish, L. lamentation, T. Trouble.

I should now make Conclusion that So you might Escape those Dangers, but I have noe hope to p^rvaile because

I plainly See by my Text as it plainly telleth mee it is M to A y^t is a thousand to one you will neuer amende because all Drunkards are Such as L. liue, T. Theeues.

III.

[BODLEIAN LIBRARY, *Ashm. MS. 826, f. 102.*]

Certaine Drunkards, retorning from a merry meeting at a Country Alehouse, by the way overtooke a Preacher: who in a Sermon, he had lately made against Drunkenes, amongst other bitter reproofes, (as the sweete Lyquore fellowes construed it) had tearmed them Malt-Wormes. wherefore they agreed to take him, & by violence compell him to preach them a Sermon, appointing him his Theame to be

M A L T .

Preacher

There is noe Teaching wthout a Division. This Theame cañot well be divided into many parts, because it is but one word; nor yet into Sylables, as being a Mono-sillable. It must therefore be parted into foure Letters, & those being M A L T: doe forme y^e word Malt, my Theame.

Theis foure Letters, represent foure distinct Interpretacions, w^{ch} we Divines doe much vse; first M: Morall, secondly A: Allegoricall, thirdly L: Litterall, fourthly T: Tropologicall.

The Morall is fittly placed first, if not to teach rude boysterous fellowes good Manners; yet at least to procure your peaceable attencon to y^e Sermon, wherefore, M: Masters, A: all, L: listen, T: to theame.

An Allegory is, when one thing is spoken & another thing ment y^e thing here spoken is of Malt, the thing meant is the oyle of Malt, w^{ch} to the Drunkards is soe pretious, as that they account M: their Meate, A: their Ale, L: their Liberty, T: their Treasure.

Their litterall sence, hath ever byne found sutable to the Theame, & confirmed by Beggerly Experience
M: A: L: T: much Ale, little Thrift.

The Tropologicall, is manifested by the effect in the humor predominant, stirring up in some M: Murther, in others A: Adultery, in most L: loose living, and in others some T: Trechery, and Consequently M: Misery, A: Anguish, L: Lamentation, T: Tribulation.

For Conclusion, I doe seriously exhort you all vnto Repentance, & amendment of lyfe, y^t soe you may escape the penalty due to such swinish livers; but I much feare y^t I loose my labour; my Theme shewing that it is M: to A: a Thousand pounds to a Pott of Ale, if I: K: L: one Knave of Fifty, will ever L: T: leave to love potting.

Neverthelesse, in regard of the discharge of my dutifull Love unto you, my dearely beloved Brethren, I doe againe & againe, exhort you one thing; M: mend, A: and L: leave T: tipling.

By this tyme the Ale, and his perswasion soe wrought, as they fell asleepe; and the Preacher closely, crept away.

The Second Part of

Old Mr. *DOD*'s Sayings.

BEfore he was married, he could scarce maintain himself, his Living being but small, and thereupon he was thinking how he should do to maintain a Wife and Children; but looking out of his Study-Window, he saw a Hen and Chickens scratching for their Living, when he considered, That the Hen did but live before, and had nothing to spare, and she had as much with that great Family. § Upon a Time, when an Affliction was upon him, which went to his Heart, and under the Burthen thereof he wept; yet when he saw that it was the Will of God, said he, to one whom he loved, I will go and bless God, for I believe this will be for my Good § He was of a weaned Disposition from the World, and he labour'd to wean others. He put this Difference between rich and poor Christians, That for poor Christians, their Father kept the Purse, but the rich keep the Purse in their own Hands; but it did often fall out, that it is better that the Purse is in their Father's Hands than theirs. § He used to compare wicked Men to Waves in the Sea; those of great Estate were great Waves, those of small Estate small Waves; but that all were

as restless as Waves. § To a Friend of his, that was raised from a mean Estate to much worldly Greatness, he sent Word, That this was but as if he should go out of a Boat into a Ship, and that he should remember, that while he was in this World, he was upon the Sea. § Having preached out of that Text, ' O Woman, great is thy Faith ! be it unto thee even as thou wilt,' He invited some Women to Dinner, and told them, It was an usual Saying, ' Let a Woman have her Will, and then she'll be quiet ' Now the Way for a Woman to have her Will, is to get a strong Faith, and pray as the Woman did in the Gospel. § He used to marvel what the Vocation of some was, who were so eager for Recreations, and say, If we should come into a House, and see many Physick-Boxes and Glasses, we should conclude somebody was sick ; so, when we see Hounds and Hawks, Cards and Dice, we may fear there is some sick Soul in the Family § He used to say, If it were lawful to envy any, he would envy those that turned to God in their Youth, whereby they escaped much Sin and Sorrow, and were like Jacob, that stole away the Blessings betimes. || Some riotous Gentlemen dining at the Table of a worthy Gentleman, were starved in the Midst of a Feast, because refraining from

Swearing (Meat and Drink to them) in the Prefence of Mr. Dod: One after Dinner fairly confessed, that he thought it had been impossible for him to forbear Oaths for such a Time: Hereat Mr. Dod fell into a pertinent and seasonable Discourse, of what Power Men have more than they know of themselves to refrain from Sin, and how active God's restraining Grace would be in us to bridle us from Wickedness, were we not wanting to ourselves. || His Preaching was so searching, that some supposed he had Informers to tell him of Mens Actions, because he touched them so close: He answered, that the Word was searching, and that if he was shut up in a dark Vault, where none could come at him, yet allow him but a Bible and Candle, he would preach as he did. || He used to say, That Afflictions were God's Potions, which we might sweeten by Faith and Prayer; but we for the most Part make them bitter, putting into God's Cup the ill Ingredients of our own Impatience and unbelief. || He told some of his Friends, That if he was to pass Sentence who was a rich Man, he would not look into his Purse or Chest, to see how much Silver or Gold; but he would look into his Heart, what Promises were treasured up there; for we count him rich, who is rich

in Bonds and the pleading the Promises is the suing of the Bonds. § He would say that was well which ended everlastingly well, and that was Ill which ended everlastingly Ill. § That a Man was never undone till in Hell. || Speaking about going to Law, his Opinion was, That it was better to buy Love than Law; for one might have a great Deal of Love for a little, whereas he could have but a little Law for a great Deal. || Being to advise a young Man in the Choice of a Yoke-Fellow, he bid him look principally after Godliness. Men talk of a Portion; Grace is the best Portion: The wise Woman buildeth up the House; that is, the godly Woman, not the rich. || He was much given to Hospitality, and when he had invited a great many, so that his Wife would begin to doubt of her Provision, when so many were come, he would usually Say, Better want Meat than good Company. || When he saw a true Christian look sad, he would use that Speech which Jonadab did to Amnon, Thou art a King's Son. || He would say to those that complained of Losses and Crosses, that which Eliphaz said to Job, Do the Consolations of God seem small to you? God hath taken away your Children, your Goods; but he hath not taken away himself, nor Christ, nor his Spirit nor Heaven, nor eternal Life. || He advised Husbands and Wives, that when either of them were in a Passion, they should not answer

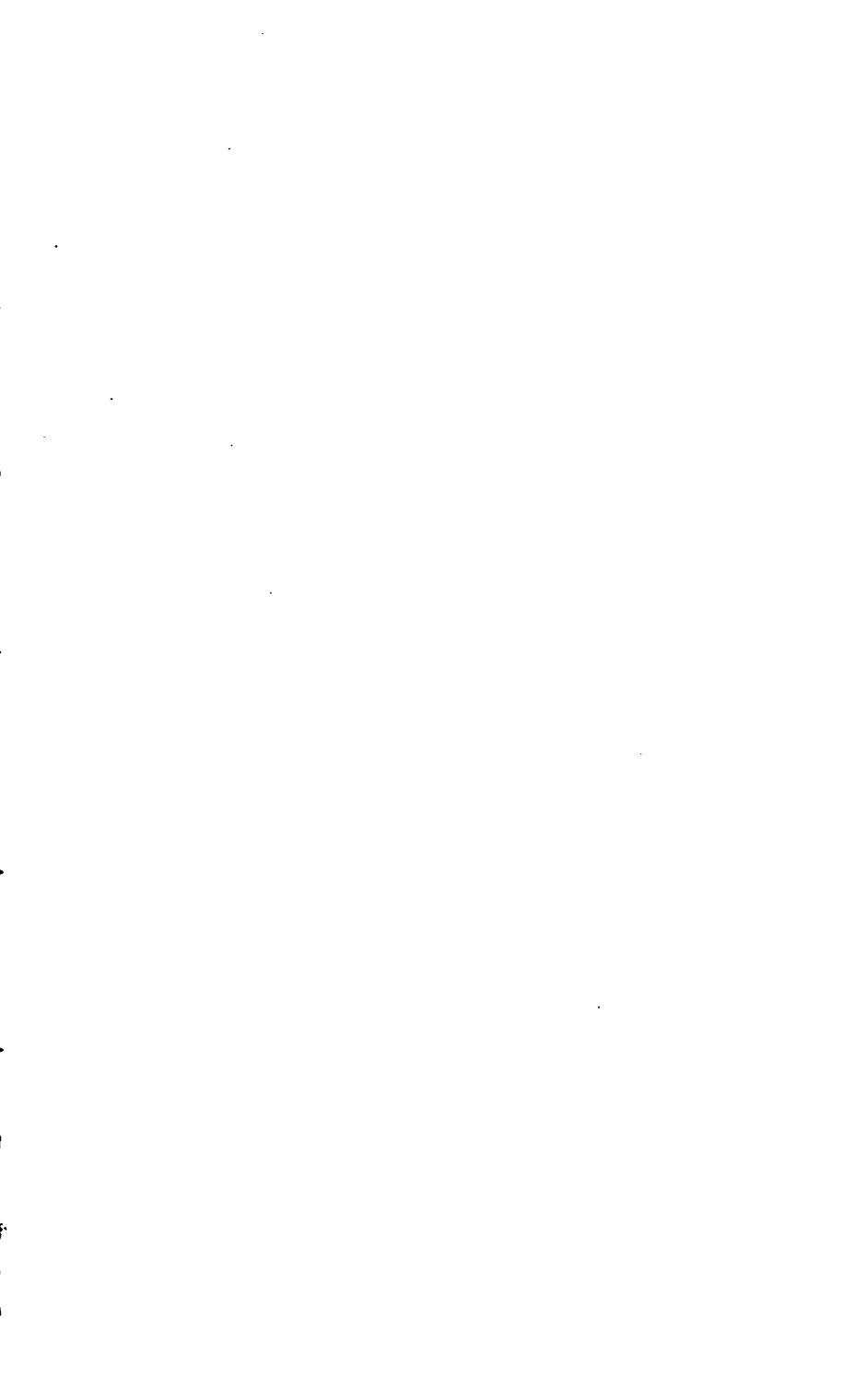
Passion for Passion, but with Com-passion. || When his Servant came to visit him in a Morning, he would say, Have you been with God to bless him for your Sleep this Night? He might have made your Bed your Grave. || Being at Holmby-House, and invited by an Honourable Personage to see that stately Building, erected by Sir Christopher Hatton, he desired to be excused, and to sit still looking on a Flower in his Hand, giving this Reason: I see more of God in this Flower, than in all the beautiful Edifices in the World. || The Soldiers coming to his House in the Time of the late Wars, and having taken most of the Linen and Household Stuff, bringing them down into the Room where Mr. Dod was set warming him by the Fire-Side, he, in their Absence out of the Room, in searching for more, took a Pair of Sheets, and clapped them under the Cushion whereon he sat, much pleasing himself, after their Departure, that he had plundered the Plunderers, and by a lawful Felony, saved so much of his own to himself. || He always expected Troubles, and prepared himself for them; and put this Difference betwixt the Afflictions for which we are prepared and others, that the one are Blows on the Harness, and the others are Blows upon the Flesh. || He used to compare Rebukes, uttered in a Passion, to scalding Potions, which the Patients could not take down; and his Opinion was, that if we would do to others, we should labour for

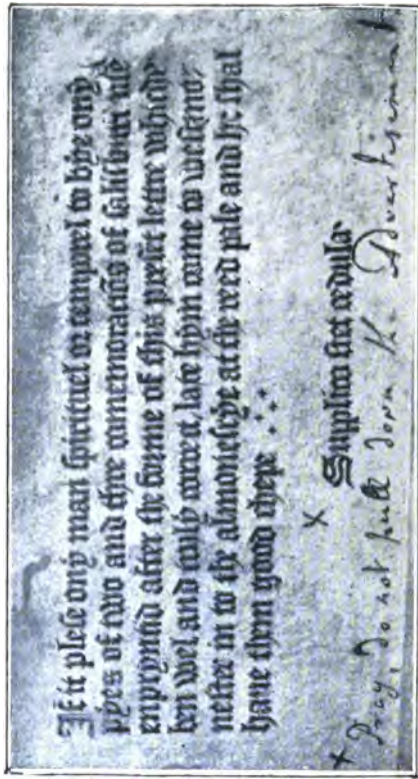
Meekness of Wisdom, whereby we may be enabled to use soft Words and hard Arguments. || In the Beginning of the Wars, when many good People came unto him, being affrighted with the Soldiers, he encouraged them using this Speech, That if a House was full of Rods, what need the Child fear, when none of them could move without the Father's Hand? And the Lord was a loving Father, and Estate and Life were all at his Disposal || When afterwards some Soldiers came to his House, and threatened to knock him on the Head, he answered with Confidence, That if they did, they should send him to Heaven, where he longed to be: But they could do nothing without God's Leave. || When the Soldiers broke open his Chests and Cupboards, and plundered him of his Goods, he said to a Friend of his, that he would not do them that Honour to say, That they had taken aught from him, but it was the Lord, alledging that of Job, who, when he was spoiled by the Sabæans and Chaldeans, yet did not so much as name the Instruments, but said, The Lord hath given, and the Lord hath taken away. || He would say, he had could answer two Questions well, might have Comfort in any Place or Condition, viz. Who am I? and What do I here? Am I a Child of God? and am I in my Calling and Way? He hath given his Angels Charge to keep thee in all thy Ways. || He used to say, That the Knowledge of two Things would make one willing to suffer or to die, viz. What Heaven is, and that it is mine. Yes, said one if a Man was sure. To whom he answered, Truly, Assurance is to be had; and what have we been doing all this while? || He used to say, they that hope to go to Heaven (as most do) and have not Evidence for it, were like to a Man, that by passing by some great House or Estate, would say, this is mine; but being bid to show his title, would say, somebody must have it; and why not I? Such is many Men's Title to Heaven.

A goodly Minister being in a Consumption, came to Ashby, not far from Fawfly, to have the Help of Mr. Dod's Counsels and Comforts: He was much oppressed with Melancholy, and, a little before his Death, asked Mr Dod, What will you say to me, that am going out of the World, and can find no Comfort? To whom he said, What will you say of our Saviour, who, when he was going out of the World, found no Comfort, but cried out, My God, my Gad, why hast thou forsaken me? This Speech much refreshed the Minister, a little before he went to his heavenly Inheritance. || Being stricken in Years, he used to compare himself unto Sampson, when his Hair was cut off: I arise in the Morning, says he, as Sampson did, and think I will go out as at other Times: Go watch, study, and ride, as when a young Man: Bnt, alas! he quickly found an Alteration, and so did I; who must stoop to Age, who hath clipt my Hair, and taken away my Strength. || In the 63rd Year of his Age he had a Fever, in which there was little Hopes of his Life: The Physician seeing some Signs of his Recovery, said to him, in the Presence of divers Friends. Now I hope you will recover. To whom Mr. Dod answered, You think to comfort me by this, but you make my Heart sad: It is as if you should tell one that hath been sore Weather-beaten on the Sea and conceived that he was arrived at an Haven where he longed to be, that he must go back again, that he may be tossed with new Winds and Waves. || He called Death the Friend of Grace, though it was an Enemy to Nature; and whereas the Word, Sacraments, and Prayer do only weaken Sin Death kills it. || He would often say in his Sicknefs, I am not afraid to look at Death in the Face. I can say, Death where is ths Sting? Death cannot hurt me. He spake how Death way a sweet Sleep to a Christian; adding, That if Parents should tell little Children, who had played all the Day,

that they must go to Bed, they would be ready to cry ;
but a labouring Man's glad when Night comes that he
may go to Rest: Thus wicked Men Death is unwell-
come to but a Child of God, who hath laboured and
suffered, is glad when Death comceh, that he may rest
from his Labour.

F I N I S.





EARLIEST ENGLISH PRINTED BROADSIDE.

CAXTON'S ADVERTISEMENT.

THE ALTHORP LIBRARY.

ALTHORP has been a possession of the Spencers since 1512, but was chiefly adopted as a residence about 1646. One of the family, Thomas Spencer, has an interest for Warwickshire readers, from his magnificent house at Claverdon, of which a ruined tower may still be seen on the right of the railway from Hatton to Stratford, and of whose princely hospitality Dugdale writes in the highest terms of praise. Another of the Spencers was associated with Wormleighton, in Warwickshire, and was once an owner of Packwood, near Knowle. The present hall at Althorp is of magnificent proportions, and contains many noble rooms. Its pictures and its china would confer an undying fame on any other house, but its library has long had a world-wide fame. Entering a fine hall, turning sharply to our left down a wing at right angles to the hall, passing through a dining-room, with Titian's famous portrait of the fasting Cornaro, who attained so great an age; a fragment of a Raffaele cartoon; with Rembrandt's magnificent portrait of his mother, as an art-treasure of the room. Passing through a drawing-room, with a Dædalus and Icarus, by Vandyke; a Venus and Adonis and a Venetian lady, by Titian; a Cleopatra, by Guido, we enter the first great book room, the Long Library, with Clint's fine portrait of George John Earl Spencer, the *genius loci* of this world

of books. Here begin those eight noble rooms, extending four hundred feet, in which the Althorp book treasures are preserved. This is the room where originally

ALL THE "FIFTEENERS,"

the books printed in the fifteenth century, were kept. Here the historian Gibbon "exhausted a whole morning, in company with the noble owner, among the first editions of Cicero." Here were accumulated the most generally interesting part of the whole library, the hundreds of Bibles, which represent all the great editions, from the Mazarine Bible of 1455 down to the Bibles in all languages of half a century ago. Not only in this room, all around us, on neat white painted shelves, but in other rooms also, a magnificent collection of Bibles and Liturgies is preserved. Here are the polyglot versions of Alcalá, Antwerp, Paris, London, Hamburg, and Leipsic. Here are Greek Bibles, with the Aldine "Princeps," and from the Strasbourg, 1526, to the Oxford, 1793. Here were Latin Bibles—twenty of which were printed before 1480, and a magnificent series of vellum copies about 1476. Here are twelve choice editions of the sixteenth century; seven of the seventeenth; ten of the eighteenth. The early English Bibles are rare and choice, and valuable beyond price. Coverdale's Zurich Bible, 1535; the two London Bibles, 1537; that of Grafton and of Whitchurch, 1540; Cromwell's Bible, 1539; ten editions from 1551 to 1581; Tyndal's most rare Testament, 1536 (printed at Antwerp); the Southwark-printed copy, 1538; the folio Testament (with Erasmus paraphrase), by Whitchurch, 1548; the octavo of Gualtier, 1550; and five editions between 1450 and 1600; the Cranmer Bible, 1566; the Saxon and English Gospels, 1571; the Genevan Bible of Edinburgh, 1576-79 (the first complete Bible from a Scottish press, which Dibdin humorously described as "in the Scottish language"), combine to make 100 copies of rare, remarkable, or choice editions of the Bible (or parts of the Bible) in English, now on the Althorp shelves. The nine German Bibles printed before 1495; the 10 Italian Bibles (one with the autograph of Sixtus V.); the 15 French Bibles; the four Spanish Bibles; the Slavonic, 1581; the Delft Dutch, 1477; the Prince Radzivil's Polish Bible of 1563, which cost Lord Spencer a hundred guineas to complete; the Bohemian Bible of 1596; the Livonian Bible of 1689, with European and Asiatic versions of all languages and dates, are beyond description for interest and value too. In

PATRISTIC AND SCHOLASTIC THEOLOGY

there are 14 rare editions of Thomas Aquinas, printed before 1480, and mostly from the presses of Schœffer (one of the alleged inventors of printing),

Sweynheim (of the great Roman press), and Mentelin; 30 editions of St. Augustine, 17 being between 1467 and 1490, and many being "date-marks of typography"; seven editions of St. Chrysostom, by Zell, and Laver, and Azzoguidi; 13 of St. Jerome, including the celebrated "Oxford Book," alleged to be 1468; the "Adversus Gentes" of Lactantius, the first book printed in Italy, at the famous Subiaco press; 18 of the earliest-printed Missals, from 1475 to 1504; the fine Mozarabic Missal, printed by Cardinal Ximenes, in 1500; six Missals from the Naples press; many choice Breviaries, Psalters, &c., &c., in all tongues and of all dates. The Raffaele Library has a superb example of a "Holy Family," in the painter's second period; and a mass of History, Poetry, &c., on the crowded shelves around. The Billiard Room Library is the largest and most striking of the rooms devoted to the books. It has a light gallery around it, and tier upon tier of shelves, on which many of the choicest classics and county histories, &c., are kept; and in the gallery are scores, if not hundreds, of quarto volumes, each containing a dozen to twenty of the little quarto tracts which did duty as newspapers in the great Civil War, and record the contests between Parliament and King. As a rule, neither Law, nor Botany, nor Medicine are represented in this vast collection; but Astronomy, Chemistry, Mathematics, Fortification, Philosophy, Lexicography, Belles lettres, &c., are especially honoured by the choicest books. The books in the billiard-room include some fine large paper copies of the principal county histories, superb books on natural history; Dr. Johnson's Dictionary, with his own manuscript corrections; Baskerville's Virgil, with splendid etchings inserted, and a unique "specimen" sheet of the great printer's type. All the other rooms of this vast library—for

IT NUMBERS 50,000 VOLUMES,

nearly every one of which is a treasure to literature—sink into insignificance compared with one room alone. Range after range, press after press, shelf after shelf, may attract the eye and bewilder even the coolest brain in its attempt to master even the titles of the treasures; but when room after room has been passed, when book after book has been noted, when anticipation has been dwarfed by facts, and wonder is wearied at the riches it has seen, one of the dummy panels in one of the side walls is opened, a noble hall is passed, a turn to the left is taken, and a lofty room is entered, where the morning sun-light streams in through the two windows on the right, and the tall presses, with tasteful wire-lattice work and neat white-painted doors, carefully closed, and secured by little brass padlocks, show that the *sanctum* is reached, and that we are at last

in the presence of the choicest treasures of the Althorp shelves. A little upright glass-case on our left contains some hundreds of

MICROSCOPIC EDITIONS OF CLASSICS,

from Didot's lovely little "Horace" backwards—some in the choicest covers, the work of true artist-hands; some little volumes of manuscript, in Italian hand, and with glorious illuminations; and one curious little volume, with leaves of paper made from familiar English plants. Over the mantle-piece are some family portraits in miniature—and one of Lord John Russell in his early manhood. All round the room, crowded with portly folios, handsome and dainty little duodecimos, are cases full of the very choicest books now known to exist. Here in scholarly seclusion are the choicest editions—the *editiones principes* of the choicest authors of Greece and Rome. Here are the seventy editions of Cicero—memorable from Gibbon's morning among them, as well as for their classic value and literary worth—nearly fifty of which were printed before 1473, mostly representing different "texts," and thus practically as valuable as manuscripts now lost for ever. Here are eight editions of Horace prior to 1480; here are copies of Ovid from all the Italian early presses of Parma, Venice, and Rome; here is Livy as printed by Sweynheim and by Aldus in glorious tomes: here is Pliny, on vellum, from the press of Rome, in 1471; while superb works of the Aldus press and Etienne press, and Bodoni's Parma press, are spread all round. Here is a rich case of Aldines, with the now familiar device; there is a row of the choicest works by Bodoni, who equalled even our own Baskerville in making printing an "Art." Here is the Florence edition of Homer, dated 1474; here is the most rare Horace, printed in Naples in 1476, by Arnoldus de Bruxella; here is the famous Terence of Riessenger, 1471, so curious from details of the early laws of Sicily and Naples, and for which two volumes Lord Spencer was chiefly induced to buy Count Cassano's library to enrich his shelves. Here on this Horace (well marked R.R.R.—*raris-simus*—is the late Lord Spencer's pencil-note that it was the rarest, choicest classic he had known) is a curious "bill" of old Roger Payne, with all his minute details of the material, and the time employed in the binding of this rarest of books. Here, among

NEARLY A DOZEN EDITIONS OF DANTE,

is the magnificent edition of 1477—one of the eight editions between 1472 and 1484. Here is the first Roman Missal (a superb rubricated copy) on vellum, printed as early as 1477. Here is the most famous single volume probably in the whole world—the volume which originally led the Duke of Roxburghe to begin book-collecting, and which sold at his great sale for £2,260! It is only a small folio

volume, some two inches thick, but it is an edition of Boccaccio, printed at Venice, by Valdarfer, as early as 1471, and no other perfect copy is known. Its very history is a romance. At the second Duke of Roxburghe's table, some conversation on the book occurred. His Grace remembered that it had once been offered to him for £100. He sought and found and bought it, and his son was so struck by the conversation that he became so great a collector that the sale of his books in 1812 lasted forty-two days. When this famous volume was put up, Lord Spencer and Lord Blandford were both eager to possess it. It was started at £100, the price was doubled, then went to £250, and then jumped to £500. As the price advanced, the bids were smaller, only £5 at a time. At last the lot was left to two competitors; Lord Spencer said £2,250, and Lord Blandford £10 more, at which price the treasure became his own. Lord Spencer had resolved to give £1,812 (the amount representing the date 1812), but having had a "windfall of £438," he advanced to £2,250; and although

HE LOST THE VOLUME,

he was lucky enough to secure it a few years later for only £900. The description of the contest by Dibdin is one of the curiosities of literature, and the sale one of the most extraordinary in bibliomaniac annals, since the owners of Althorp, Blenheim, and Chatworth competed for the possession of this unique and memorable book. The Caxton press volumes in this room are quite unsurpassed in number and condition. Fifty-seven separate works from the Father of the English Press is a noble collection for a private library. Even the British Museum can boast only fifty-five, but of these eleven are unique, while Lord Spencer has only three unique. Here in a quiet corner, are the first and second editions of Caxton's "Game of Chesse," and two copies of his "Chaucer's Tales," of excessive rarity and curious value; here are dainty little volumes with queer or reverent colophons, and in quaint old half-printing half-manuscript letters, with ink still as black as a raven, and leaves as crisp as of a modern book. Here are the real treasures, the *incunabula*, the cradle-books of the English press. Here are the materials for the history of the printing art. Here are the choice romances which delighted the days of Edward the Third. Here, too, are the works of Caxton's friends and pupils, a magnificent vellum folio of the

"BOKE OF ST. ALBAN'S,"

by Dame Juliana Berners, printed by Wynkyn de Worde; here are Pynson's books by the dozen, and here are scores of rare, choice, splendid samples of the fifteenth century English press. In other "presses" of this noble room are the Block-Books

which preceded printing before some one—Gutenberg, or Küst, or Schœffer—had the wit to break up words into single letters, and thus to “invent” the printing art. Here is not only the earliest known wood-cut, with a date, the St. Christopher, with date 1423—seeming to show, too, that wood-blocks and separate letters may have been used together—but here is a real old wood-block itself, of the fifteenth century, with some of the impressions it has produced. The 1423 St. Christopher is a landmark in art. It has had reams written about it, and its value; and its quaint old coloured sketch of the good saint crossing the stream and bearing the boy upon his shoulders, is curious and graphic in the extreme. Here, too, is a superb copy of the famous Mazarine Bible, supposed to have been printed as early as 1455—a sumptuous copy, with sound and solid old paper, clean, and clear, and stainless; sharp and clear-cut old gothic letter, glosy raven ink, and brilliant rubrications, which have kept their colour unfaded in all the chances and changes of 400 years. Here, too, are not only the choicest classics, but real art-works of the binder’s taste. Books bound by Grolier, Payne, De Rome, Padeloup, and Nicholas Eve, are crowded in the cases in rich profusion, and delight the eye, and taste, and judgment of the bibliopégic connoisseur. Here, too, among the treasures, are choice copies of all the four-folio editions of Shakespeare’s Plays; a copy, in brilliant condition, of the excessively rare Sonnets, dated 1609; not to mention a copy of Steevens’s edition of 1783, enlarged by a mass of “Illustrations” selected from rare sources too. This room, in fact, if well examined, contains the

HISTORY OF MODERN CIVILISATION.

The classic tone and taste, the revival of learning, the invention of printing, the translations of the Scriptures, the history of printing and book-binding, are all amply illustrated by the contents of this unrivalled room. Not only to the bibliomaniac, who values books merely because they are rare; not only to the bibliopegist, who admires books because they are well bound; but to the bibliophile, who honours books for their contents—does the Spencer Library most powerfully appeal. The literary tastes of the Spencers have been remarkable for several generations. Parts of an old library, three centuries old, are still in the great collection. There was another addition of the books of Dr. George, but the mass of the present library was collected during the life of one learned, liberal, and patient collector, the Earl who died in 1834, at the ripe old age of seventy-seven, after a long and honourable career at the Admiralty and at Vienna during the troublous times from 1780 to 1812. Late in the last century he purchased the collection of Count Reviczky, an

unsurpassed library of classic volumes, first editions from all the Continental presses, and all in the most perfect condition. During many years purchases were made with taste and liberality. Under the guidance of Dibdin, rare volumes were exchanged from Lincoln Cathedral, fine books were bought from the superb Alchorne Library in order to secure a few Caxtons, and from the Cracherode sale, and finally the splendid library of Count Cassano was purchased, in 1819. In short, the Spencer Library is not only large, but choice, and, in Dibdin's own words, its "remembrance can only perish with every other record of individual fame." The "*Bibliotheca Spenceriana*" and the "*Ædes Althorpianæ*" of Dibdin have given the Spencer Library a world-wide fame; and Mr. Edward Edwards, the historian of libraries, from whose works some of the foregoing facts have been taken, speaks in the highest terms, from personal knowledge, of this vast collection, the catalogue of which fills two hundred and fifty volumes of titles, as having been "created with a liberal hand, and imparted with a liberal heart."—*Northampton Mercury*, August 12, 1892.

THE ALTHORP LIBRARY.

A MANCHESTER correspondent writes :—It is now definitely known that the splendid private library of Earl Spencer has been purchased by Mrs. J. Rylands, of Longford Hall, Stretford, Manchester. Mr. J. Arnold Green, of Paternoster-row, London, who conducted the purchase, says the information was divulged prematurely. He has prepared a statement setting forth the object Mrs. Rylands has in view. The announcement of the purchase and probable gift of the library to Manchester, has been received with feelings of gratification generally in Manchester and the district. A telegram has been received from Mrs. Rylands, who is at present in Cumberland, to the effect that she confirms the statement as to purchase, but not as to the gift to Manchester. Mrs. Rylands does not feel at liberty to give any information upon the subject until she has consulted her advisers.

A correspondent of the "Times" pens the following :—

On Tuesday the work of dismantling the Althorp Library began ; and in a few weeks those thousands of glorious volumes will be transferred to their new home, and their place, the great Northamptonshire house, will know them no more. Before they go, it will be interesting to record a few last impressions of them in their present home, while they still form the Althorp Library. The house and park are well known to all inhabitants of Northamptonshire and the Midlands generally, for Earl Spencer has always been extremely liberal in granting access to both ; while the pictures have been often lent to London exhibitions, at Burlington House, at the Grosvenor Gallery, and at South Kensington. Here, then, no more need be said than that the staircase, with its full-lengths by Sir Joshua and Gainsborough, and the "Sir Joshua Room" with its group of lovely portraits of Lavinia Binzham, wife of the second Earl, and of the various kindred of her and her husband, are in their particular way unrivalled.

THE GREAT PICTURE GALLERY

Has a noble Vandyck ; in the room called "King William's Bedroom" is the celebrated portrait of Murillo, by himself ; in one of the drawing-rooms are two fine Rembrandts, one a portrait believed with good reason to be that of the painter's mother and the other a beautiful sketch of a little boy ; and in the corridor are a number of very interesting "self-portraits" by great painters, from Antonio More to Sir Joshua Reynolds. But these we may pass rapidly by, for to-day our main concern is with the books. These, it must be noticed, are everywhere, for Althorp is not like some other great houses, like Blenheim in the old days, for example, a house with one special room for books and all the rest for people to live in. On the contrary, to live at Althorp has meant to live among books, to live in rooms walled with books ; and hence the removal of the books will work a far greater change at Althorp than it would work elsewhere.

THE CENTRE AND CROWN OF THE ALTHORP LIBRARY

is what is known as the "Old Book Room," a room measuring some 26ft. by 20ft., and completely lined with books from floor to ceiling. It may contain perhaps some 4,000 volumes, and the shelves are very naturally and necessarily protected by padlocked doors, with the wire network that is common in libraries. In this one room are gathered together the most

precious examples of the presses of the 15th and 16th centuries, with many volumes of later date, priceless for their rarity, or for their historical importance, or for their condition, or for their binding—the Gutenberg Bible, the two copies of the Mentz Psalter, the numberless first editions of the classics, the 57 Caxtons, the 600 Aldines. A certain number of the books are in the coverings in which they were set by famous French or Italian binders two or three centuries ago; but the majority are in the morocco of Charles Lewis, one of the best and most solid of English binders, of whose skill and workmanship the founder of this library had for some years almost a monopoly. Lewis, like his predecessor, Roger Payne, and like nearly every other celebrated English binder, trusted far more to solid work than to fanciful or delicate treatment. He commonly used that "straight-grained" morocco which is so rich to look upon and so pleasant to handle, but which by its very nature excludes the possibility of fine tooling; and he never attempted to imitate the decoration which we admire on the books that were bound for the Valois Kings, and which is copied, and sometimes even outdone, by the great Parisian binders of the present day. But one cannot conceive a whole library bound by Le Gascon or by Trautz-Bauzonnet, whereas, as the second Earl Spencer proved, a library bound in the plain yet rich and slightly varied style of Charles Lewis is within the bounds of possibility. Let us, before the books are packed up and taken away, handle a few of the volumes and linger a moment upon them while they still form a part of the Althorp Library. Such a proceeding would not be deemed irreverent by the presiding genius of the room, the second Earl, whether in the poetical character that we see in Angelica Kauffmann's pretty picture of himself and his sisters, or in the sober prose of the portrait by Venables that hangs above the case of miniature volumes. Here for example are

THE TWO ROWS OF CAXTONS,

the finest existing collection, since it not only contains perfect and well-preserved copies of all the commoner works of the great English printer, but three that are absolutely unique. As to one of them, its rarity is in no way surprising, since it is nothing but a single broad sheet, copies of which were certain to disappear and perish, unless they chanced, as in this case, to be bound up in a volume with some other production of the press. It was the late Mr. Blades, the celebrated Caxton scholar, who discovered the existence of this sheet in 1859, when he was making his first researches into the life and works of the father of English printing. It consists of nothing but a couple of prayers, very simple in conception and style, and, pre-Reformation as they are, quite such as we might expect to find in some of the Occasional Services in the Prayer Book. The other two unique volumes are examples of a kind of literature whose popularity has been its worst enemy, the romance literature, which, in the days of costly books and small editions, was read and re-read till the copies were fairly worn out and disappeared. Such has been the fate of "The Historie of the Victorious Prince Blanchardin," and of "The Four Sons of Aymon," as printed by Caxton; for here are the only two surviving copies. They are so fine and spotless in condition that it is evident that they were hidden away from the beginning and so escaped the vulgar fate of being read. To read a book, according to your true bibliophile, is to desecrate it; a book that is worthy to be called a book—that is, one of which not more than half-a-dozen copies are known—must be kept

to be looked at, and only handled in a proper devotional spirit by rare worshippers. Indeed, it must be owned that this is all that most Caxtons are good for; a modern reader would hesitate long before fairly sitting down to read "The Four Sons of Aymon." We pass from curiosity to literature when we descend to the shelf below the Caxtons, for there are

THE FOUR FOLIO EDITIONS OF SHAKESPEARE, the Sonnets "Printed by G. Eld for T. T., 1609," and other books of the great age. The Sonnets is a delightful little volume, bound in old peacock-blue morocco, and the folios are as choice examples as one expects in such a library. The first folio, perfect except that the prefatory verses are "in-laid," was the copy that Theobald used—that commentator whom a recent critic has very properly been trying to rehabilitate. A former owner has written on the flyleaf, just as a modern collector would write, "Bought at Mr. Folkes's sale, Feb. 1, 1756," while in the copy of the third folio—the rarest of the four—the owner, one J. Godfrey, has written "Norton Court, March ye 2th (*sic*), 1703-4. pretium £01 10." One pound ten for a third folio!

THE GUTENBERG BIBLE AND MENTZ PSALTER.

The Gutenberg Bible was thought to be, from the point of view of the auction room, the most precious of printed books, until Messrs. Sotheby sold, a few years back, a copy of the Mentz Psalter for close upon £5,000. The rival claims would have been retried had not the present purchaser stepped in and deprived the world of the pleasing excitement of an Althorp auction, for here are copies of each, supreme in condition. They have been seen at more than one public exhibition, for Lord Spencer has always lent his books as well as his pictures very generously. On the same shelves with them are numberless examples of the most beautiful of all printed books, the works of classical authors printed in Italy in the 15th century and in the early part of the 16th at Venice and Florence and at Rome. These we need not specify; but the

SHELF AFTER SHELF OF ALDINES,

15 of them printed on vellum, are too fascinating to be passed over. Here among the 15 is the Dante of 1502, clearest and loveliest of volumes; here is its rival in rarity, the Virgil of 1501, the first book printed in "italic" type. Shall we, in ancient fashion, appeal to it for a "sors Virgiliana?" The volume opens at the 3d Æneid:—

Quæcunque in foliis descripsit carmina virgo,

Digerit in numerum, atque antro seclusa relinquit:

Illa manent immota locis, neque ab ordine cedunt.

Alas! the prophet is wrong, for these "carmina," these folios, are not fixed in their places but destined to fly away. The door is at this moment opening to admit the disturber; "teneras turbavit janua frondes."

There is in this room one more noticeable little collection—the small case containing a dozen shelves of

MINIATURE VOLUMES.

The founder of the Althorp Library was, unluckily, not an Elzevirian, or we might have found here choice copies of the Virgil, the Cæsar, the "Imitatio Christi," and, better still, the French books from the same press—the Regnier, the Molière, the "Pastissier." As it is, the little case contains charming volumes from the Lyons presses, old pocket Bibles, a diminutive Pindar in several volumes, and special copies of those Diamond classics which were suggested to Pickering by Lord Spencer and printed in the first instance for him. Here,

too, is that *rarissime* little volume, the first edition of the "Compleat Angler."

When we pass from the *sanctum sanctorum* we enter another region altogether; we are no longer among the books which stir the passions of the bibliophile, but rather among those which belong to the proverbial

"GENTLEMAN'S LIBRARY."

The vast billiard-room, 40ft. long and 25ft. high, with a gallery at half its height, contains thousands of such books—old treatises on botany and zoology, county histories, and the works of voluminous and forgotten divines. So with the "Domenichino Room," so called from a "Dædalus and Icarus," which is not a Domenichino at all, but a well-known picture by Vandyck; here is shelf after shelf of finely-bound "*Histoires de l'Univers*," and such like, with Strype, with Mungo Park, with multitudes of old quarto classics, and with the ever-amusing "*India Occidentalis*" of De Bry, a storehouse of pictures of marvellous manners and impossible customs. There are similar books in the "Raphael Library," so called from the late "Holy Family" over the fireplace; the only volume that need detain us is the presentation copy of *charta maxima* of Tyr-whitt's "Poetics of Aristotle," with a letter from Dr. Wills, Warden of Wadham and Vice-Chancellor, explaining how the University Press had had a few special copies taken off, and begged the honour of adding one to his lordship's library. In those days the accounts of the Clarendon Press were not so carefully audited as now!

Then comes the last and most beautiful room of all,

THE LONG LIBRARY.

Here, in a wheeled case, is the manuscript catalogue, perhaps the first of the "slip" catalogues which are now so general, the slips lightly run together in vellum-backed volumes. The books are thousands in number, and assuredly no such furniture, for beauty and harmony, can well be found to take their place. There is not much of great bibliographical value, but the splendid purples and browns and golds of the morocco and russian backs give to these spacious volumes a decorative quality which is unapproachable. As to the books themselves, they preach once more the eternal lesson of old libraries, the *vanitas vanitatum* of human effort. What are these three great rows of glorious volumes in uniform coverings of rich morocco? They are the "*Œuvres de M. Arnauld*"—the embalmed relics of the dead Jansenist controversy, the record of infinite effort which once seemed full of meaning, but which is now unintelligible, save to the trained historical imagination. And these seven gorgeous folios in crimson and gold? Is it Homer, Dante, or Shakespeare, or even Buffon, that has been thought worthy of such honour? No; these volumes are the works of Sir William Jones. He was almost a great man once; he helped to found a Sanskrit scholarship, and he wrote one solemn little poem which is printed in most of the anthologies; but his works, it is to be feared, have long since become mere furniture. But perhaps the Althorp Library is not richer in dead reputations than any other collection of its size. Its unique glory is that among this multitude of books of little enduring interest there are to be found four or five thousand volumes on which Time, "the only critic that does not err," has placed the mark of ever-increasing value.

NORTHAMPTON HERALD,

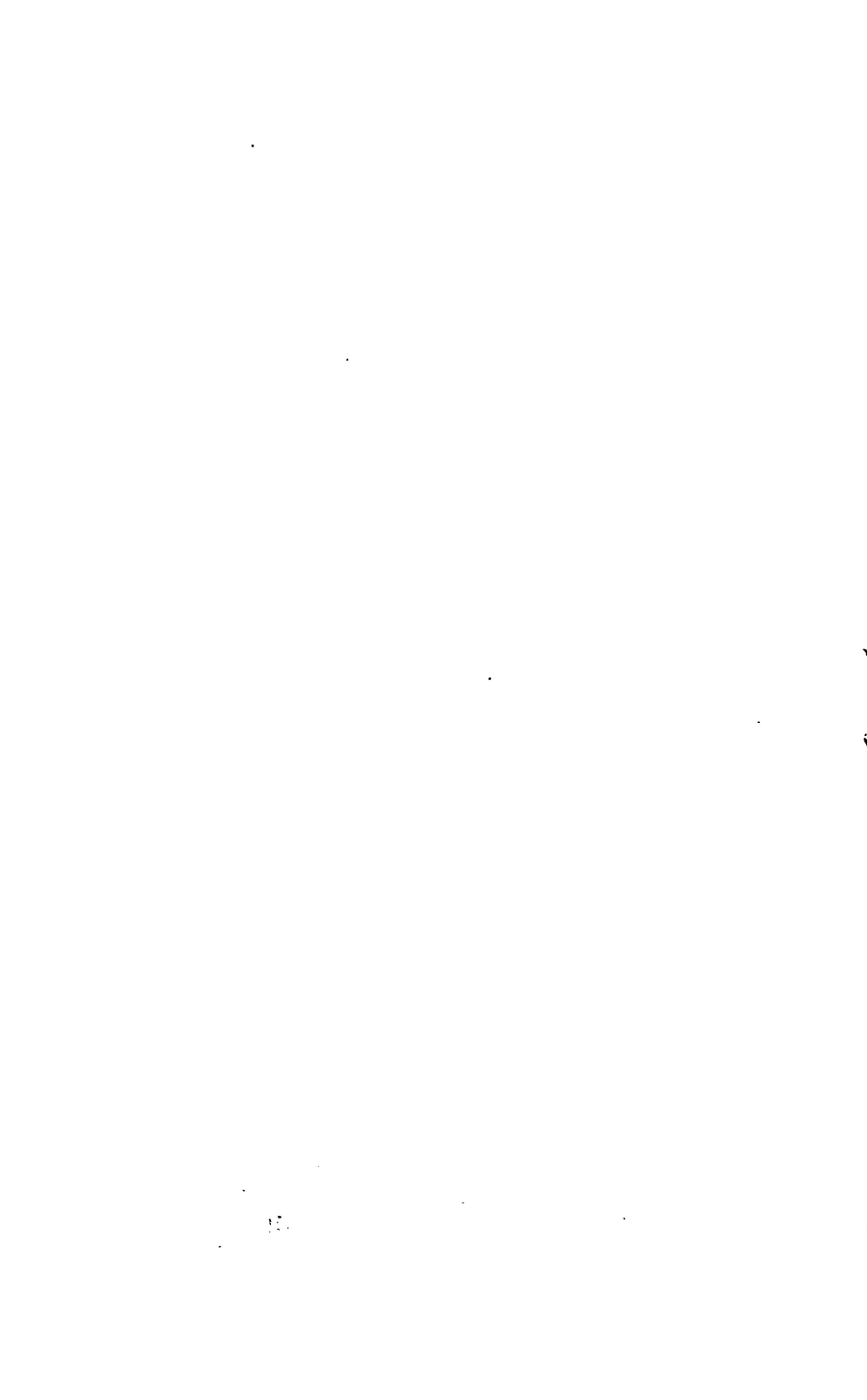
Aug. 12, 1892.

REV. THOMAS COMPTON,

RECTOR OF GREAT HOLLAND, 1725—1761.

BY

JOHN TAYLOR.



REV. THOMAS COMPTON.

AN important historical MS. volume, relating to the Compton family and the parish and church of Great Holland, has lately come into my possession. The following notes thereon may prove interesting to Essex readers.

The MS. is a beautifully written folio of over 300 pages, in pannelled calf, bought from the Hailstone library at Messrs. Puttick and Simpson's, June 2nd, 1892. It is marked with Edward Hailstone's well-known leather bookplate.

The title reads :—*An Exact [Diary] of all ye Occurran/ces of my Life[Briefly from / The year 1698 and / more particularly from / The year 1726 Begin / ing in November.*

The MS. commences :—

The original of ye Compton Family. Compton deriv'd from ye Le Counts of France, or as others say, from Compton Winiate, in Warwickshier. Sir Wm. Compton first rais'd to ye dignity of Earl of Northampton by K. James ye First. This Wm. marry'd Eliz. sole Dr. of Sr. Jno. Spencer, Knight, Alderman of London.*

He had issue one son (Spencer). One Dr. (Ann). Spencer was kill'd fighting for K. Charles 1st, at Hopton Heath, near Stafford, March 19, 1642. Left issue several of wch. four sons were knights [Sir Francis, Sir Wm., Sir James, and Sir Henry, from whom is ye branch of my family] and Henry, ye youngest Bishop of London † 40 years.

James ye Eldest succeeded to ye Estate and Honour, and dy'd at his seat of Castle-Ashby, in Northamptonshire, December 15, 1681.

George his eldest son succeeded, and married Jane, youngest Dr. of Stephen Fox, Knight. Issue 3 sons (James, George, Charles). Daughters six.

James, Ld. Compton, born May, 1687, summon'd to ye H. of Lords 1711.

The above-said Geo. left one Bro. ye Honble Spencer Compton, late Speaker of ye H. of Commons, now created Earle of Willmington.

[* He was Sheriff of London in 1583, and Lord Mayor in 1594. At the funeral of this Sir John Spencer his corpse was attended by above 1,000 men, in black gowns and cloaks; among them were 320 poor men, who had every one a basket, in which were four pounds of beef, two loaves, a little bottle of wine, and a pound of candles, a candlestick, two saucers, two spoons, a black pudding, a pair of gloves, a dozen of points for shoe-strings, two red and four white herrings, six sprats, and two eggs. He is said to have left the Lord Compton an estate of above £50,000 value. Morant's *Essex*, i. 394, note. Ed.]

† Bishop Compton gave half of his books to Colchester, see Morant's *Colchester*, iii. 6, where also see the reason they were not accepted.—En.

Rev. Jos. Compton related to Jno. Duke of Marlborough, Capt-General of Gt. Britain, by Eliz. Drake * his mother, sister to my Grandmother, who married to St. Winstan Churchill, of w^m. was Born Jno Churchill, afterwards D. of Marlborough, and Arabella, by w^m. King James 2d. had James Duke of Berwick, late Maristhall of France, half-Bro. by ye fathers side to ye Duchess of Buckingham, and by ye mothers, Mrs. Arabella Churchill, to ye right Honble. ye Lady Viscountess Falmouth and Mrs. Arabella Dunch, of Westminster.—Vid. *Peerage of England*, p. 33.

Then follows “The History of my own Life,” contained in a dialogue between Honorus, Prudens, Marcus, Pragmaticus, and others, to which names there is a complete key at the end of the volume. This runs to nine chapters ; the first is entitled “The Origin of my Family briefly consider’d.” The more important facts contained in this autobiography are here summarized.

My grandfather, Lucius Varro [John Compton, Esq.] “in the year 1648 bravely hazzarded his life and lost the greatest part of his estate in defence of his sovereign.” My grandmother’s name was Matilda. My father, Marcus Cato, was born at Duria [Dorchester] after 1655. “It is certain he Died without receiving any Benefit from ye Restoration of young Cæsario [Charles II.] and left behind him M. Cato, a child, and Marinus [Mr. Benj Compton] who Traiding to sea was lost in y^e remarkable Tempest Anno 1702 on the sands of Cantium [Goodwin Sands] formerly y^e Patrimony of Earl Godwin.”

My father left Dorsetshire for reasons given, and concealed himself in the suburbs of Augusta [London] where “in a few years he gained considerable by his Trade, and was very much valued and beloved by all men, especially by those of the Dissenting Persuasion called Calvinists.” At the age of twenty-six or thereabouts he marry’d Euphemia, eldest daughter and co-heir of Stephen Remnant, Esq.. of Bucklebury, Berkshire, by whom he had three sons and four daughters. I, the eldest son, was born Sept. 22nd, 1698, and was brought up, till near the age of thirteen, by my Aunt, Margaret Hardy, my father’s eldest sister, who had no children. My second brother, Mr. John Compton, was born in 1700, and Mr. Francis Compton six years after, if I well remember.

Mr. Ward, professor of rhetoric, was my tutor. I was at Merchant Taylors School five years, but upon a prospect of

* Eliz. Drake, Dr. of Sr. Wm. Drake, of Ash, in ye county of Devon, Kt.

benefit which Rev. Mr. Shipway, my cousin, promised me, I was sent to Oxford University [St. John's College], instead of Edinburgh, where he was brought up, but was removed about the Kalends of October, 1715, to Edinburgh, where I successfully prosecuted my studies, being three times President of the Philosophical Society, until 1719, making physic my chief study.

My father died about the Ides of October, 1719, and finding my predilection for the National church, he made his will in favour of my two brothers after the decease of my mother, cutting me off with the bare acknowledgment of a few shillings.

The Rev. Mr. Wheatley recommended my ordination to Dr. John Robinson, bishop of London, but his illness prevented, and I was ordained, by his secretary's commands, by Dr. Edmund Gibson, bishop of Lincoln. The Rev. Mr. Gledhill, of Brainer-tree, allowed me £30 per annum, and I entered on my charge at Coggeshall under Mr. Boys,* who died in 1723, aged near 80, when I took full orders.

At the beginning of 1718 I wrote *Poems and Translations*; in 1723 I wrote *Articulatorum Ecclesiæ Anglicanæ*. † In 1724 I became acquainted with Mr. Samuel Carter, a judicious young Coggeshall lawyer, and failing the preferment of Coggeshall, I was, by his interest, Mrs. Thurston being patroness, presented to the living of Great Holland, in 1725. I was offered Coggeshall soon after, but refused, on the advice of Rev. Mr. Mead. I inducted Rev. Mr. Burnett some time after.

In 1726 I was appointed Chaplain to John, Lord Bellenden, and in the same year required to resign Great Holland in favour of the patroness's son, Mr. Thomas Thurston, but was confirmed in my possession. I settled at Great Holland, and laid out 200 crowns on the repairing of part of the Parsonage.

My love affairs, 1727—8 :—(1) Miss Molly, daughter of Dr. Scrobus; (2) Miss Sally Newton; (3) Miss Lucy Milton; (4) ———; (5) Miss Nanny Brasier; (6) Miss Ann

* Rev. James Boys, 44 years Vicar of Coggeshall, died 10th October, 1725, aged 75. See Beaumont's *History of Coggeshall*, pp. 49, 63.—ED.

† Perhaps these were never published; so far we have been unable to trace them in any bibliography.—ED.

Gledhill, a friend of Mrs. Daniels. I married February 3rd, 1728.

The history does not go further than 1729 ; it ends with a letter to Mr. William Smith, of Lincoln's Inn, dated Pontosum, 21st October, 1729.

Then follow accounts to 1743 ; some penitential verses, July 24, 1742, June 8, 1743 ; loss by fire, February 28th, 1746-7, in my Parsonage House at Great Holland ; " Original agreements between ye Rev. Mr. Compton and ye Parishioners of Great Holland," Sept. 29th, 1735 to 1740.

The state of ye Living of East Mersey, with its Lordship annexd. as Revd. Mr. Lagdon left it, and as it now stands under its present Rector, ye Revd. Mr. Hussey, Anno 1736-7, March 18. N.B. ye Rector is rated to ye King £50.

To Mr. Lagden per ann.....	93	16	6
To Mr. Hussey " "	108	13	0

Increase 14 16 6

N.B. ye Quit Rents of the Lordship of East Mersey are yearly abt. 00. 16. 6.

Every parcel is Heriotable, and pays fine of two years on Deaths and one and a half on purchases.

The Rolls begin 4th Qn. Elizbth., and are regularly continued to the present time, 1736.

N.B. There is also an old paper wch. sethe ye Gt. and Small Tithes and Customs of ye Parish from ye Time of Q. Elizbth.

The Tythe Book, Together with other Remarkable Things Relating to ye Parish of Great Holland, and my Daily Expences as also Cash recd. and paid, from March 25th, 1734.

Memorand. Certain Privileges of the Clergy.

An Account of some Lands in ye Parish of Great Holland.

A True and Perfect Terrier of all the Houses, Out Houses, Barns, Stables, Orchards, and Glebe Lands belonging to the Parsonage of Great Holland in ye County of Essex, made tenth day of October, one thousand six hundred eighty-one—1681, and in ye thirty-third year of ye Reign of our Sovereign Lord Charles ye 2d, and given in to ye Bishops Court to be Recorded. Terrier signed Joshua Nun, curate.

N.B. When I came to this Living, Ann. 1725, the Mansion House was ready to drop—ye Barn in ye same Condition, and stable there was none, neither was there Orchard or Garden. The Chancel of ye Church was alike ruinous, ye Top falling in as my workmen were repairing it, so that wt I have done in repairing ye Parsonage and Chancel stands me in upwards of £300.

Laid out upon Holland Chancel in ye years 1725, 26, and 27.

To pulling down ye old Roof and doing it up new.

Tyling, mortar, and workmanship	25	0	0
Glazing and other repairs	5	0	0
The repairs of ye old House, Anno 1725 and 26	70	0	0
The alteration, Repairs, &c., in 1728	104	10	7
Building a Kitching, 1735	20	15	10
The repairs of ye inside of ye Chancell, 1733 ..	12	6	0
Gave ye workmanship of ye Gallery	10	10	0
Towards Beautifying ye Pulpit and Gallery ..	1	11	6
Building a new Barn, 1733	30	0	0
A stable ditto, 1736	20	10	7
Repairs of ye Chancel window from 1727 to 1739	5	0	0
	305	4	6

Levelling, filling up, and shingling ye Parsonage
yard

10 10 6

Parsonage yard—

Paling of it in a 61 Rods, at 10d. per rod .. 2 11 0

1741, Novr. 9th.—Planting ye Orchard, Digging it.

Glebe land, measured 1733, "by an able Surveyor." Total, 70A. 1R. 36P.

1730. The severall Leases of ye Parish of Great Holland.

Charges in taking up Holland Mag. living, £38 16 8.

1733. Half-yearly Land Tax.

Great and Small Tythes.

The severall Compositions of ye Parish of Gt. Holland from Anno 1725 to Anno 1735.

1725. Brasier and Compton Rectors.

Rev. Mr. Brasier's Composition at 2s. and 2s. 6d. in ye Pound, according to the King's Rate. Yearly.

The Order of Master Spencer Compton's Burial, June 21, 1741 [19 items totalled £15 17 6.]

The names of all yt had gloves at Master Spencer's funeral, June 21, 1741.

Then follows a detailed cash account (in which he calls his wife Nanny) to November, 1743; a "List of Parishioners who send Presents at Lady-Day or Michaelmas"; and "Subscriptions to building a church at Wicks."

A sort of common-place book completes the volume. In this we find : Catalogue of gold, silver, and copper coins, collected from 1719 to 1735, with their cost and worth ; all Roman, four columns ; various agreements with servants and others, to October 15th, 1744. The following persons are alluded to :—

Mr. Millar, an apothecary and antiquary, who lives near Bishopsgate, London. Charles Smith, Esq., in the Tower of London, a collector of English coins. Mr. Richmond, alderman of Harwich, some coins by him ; no collector.

Directions to persons of distinction :—

Rt. Hon. John Ld. Bellenden, Baron of Broughton, at Mr. Calvary's in Braston parish, near Puckeridge, Herfordshire.

Earl Tilney, Hanover Square. Lord Castlemain.

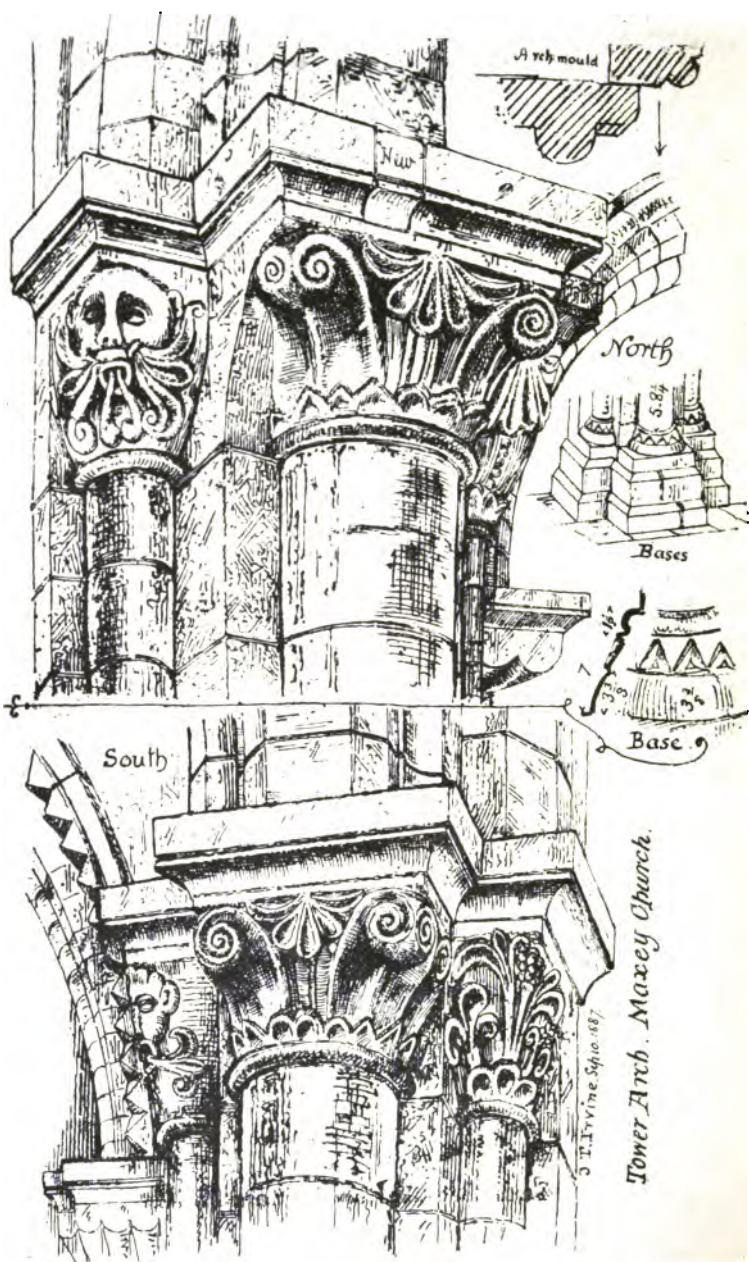
"My old friend at Colledge and intimate Companion Sr. Alexander Lander, of Fountain Hall, Bart., dy'd sometime in April by our newspaper, 1729, and is succeeded by my friend and fellow Collegian his Bror., now Sr. Andrew Lander, Bart."

"My worthy friend Mr. Maddox was created Dr. of D. [ivinity] and Clerk of her Majesty's clossett in Octr. 1729. Made a Bishop, 1736, being at ye time also Deane of Wells."

[Great Holland Rectors :—Thomas Compton, Clerk, 1725, upon Brasier's death, presented by Mrs. Thurston. Thomas Dove, M.A., 21st June, 1761, upon Compton's death.—*Morant's Essex*, i. 479.—Ed.]



THE
PUBLIC LIBRARY
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TILDEN FOUNDATIONS



Tower Arch. Maxey Church.

MAXEY CHURCH.

By J. T. IRVINE.

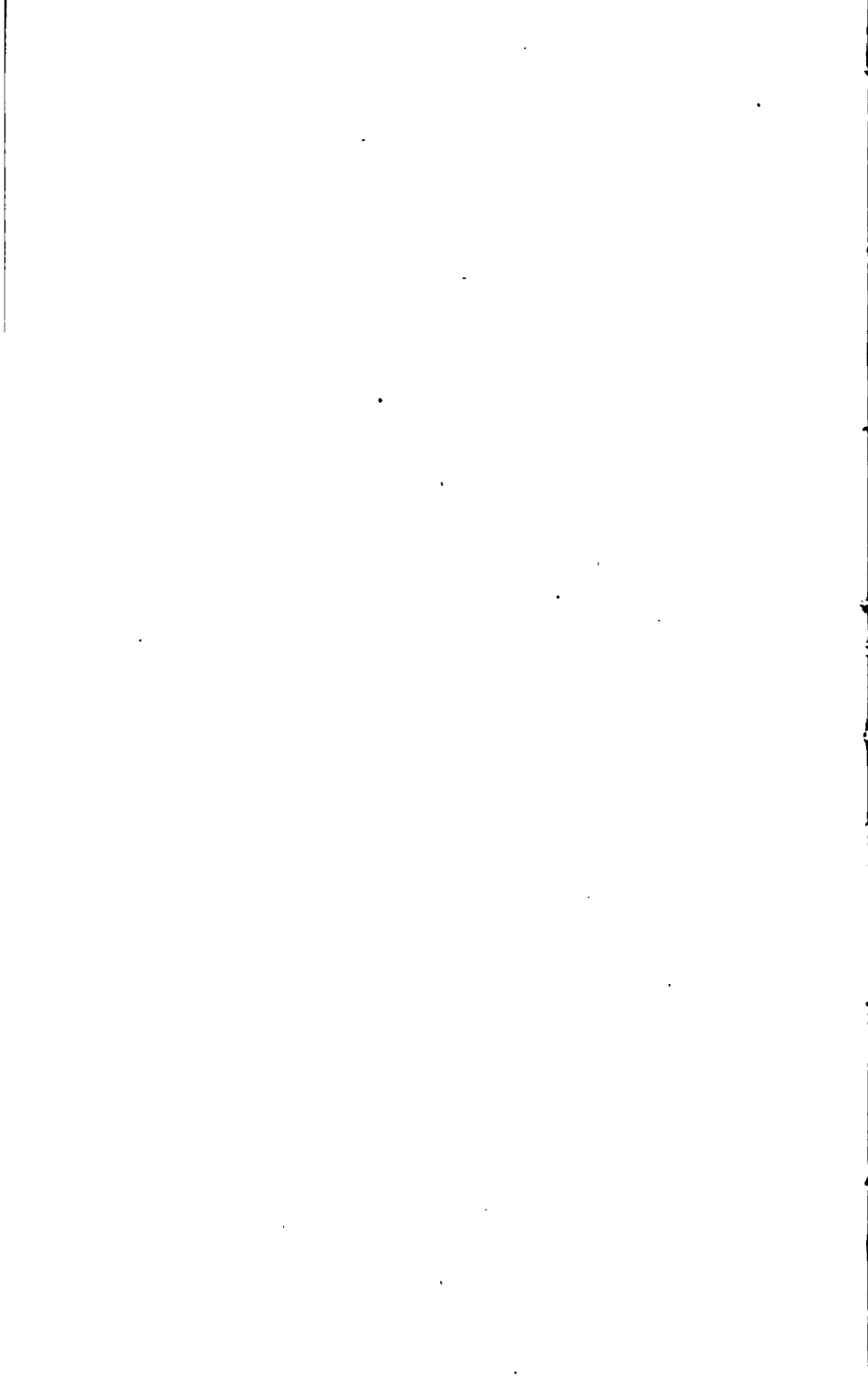
WITH ILLUSTRATIONS.



Northampton :

THE DRYDEN PRESS, TAYLOR & SON, 9 COLLEGE STREET.

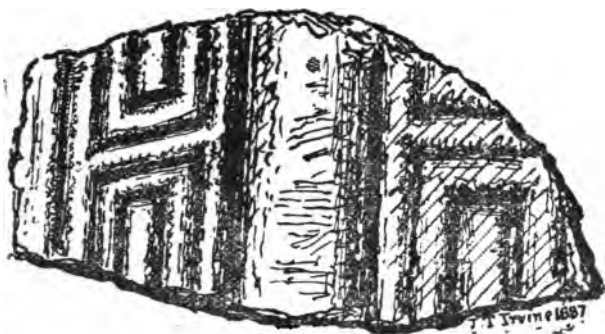
—
1889.





Maxey Church.

THOUGH this church is not recorded in the volume of Northamptonshire churches published by the Architectural Society of the County, it is one of considerable interest from containing the unusual number of three, or perhaps even four, separate buildings of Norman date. The fabric crowns the summit of the artificial "maks-eye," or "made-island," from which the parish takes its name.* These Norman portions appear to be successive enlargements of an older church of Saxon date. Of this period an interesting fragment of a tombstone dug up not long since is now preserved in the church. Its design is far more in accord



Section.
 $\frac{1}{4}$ Scale



Fragment of Saxon coffin lid found in the yard.

with the remains found in Wales, than with any of the abundant fragments of interlacing stone work found in this neighbourhood. The Saxon church probably had no tower. The first Norman

* This etymology is, however, not undisputed.

building was therefore the addition of tower at the west end. Its parts are in so perfect agreement with the work at Castor Church ; and the bases of the arch from the tower to the nave present the same singular scaling ornament almost invariably found in the work of the architect, or master-mason, of Castor, as to leave no doubt of this being his work. Here, oddly enough, part of his design seems to have been borrowed from the neighbouring Saxon tower of Barnack, existing then as at present. The vertical stone slips at Barnack reappear at Maxey as two narrow slips of plinthless buttresses placed on the wall face, a good way inwards from the angles, just as at Barnack.

The position of the corbel table seems to prove that the proportion of this new tower was so low, (perhaps from doubt as to the stability of the foundation on the mound,) that a further addition of a fresh Norman stage was soon made, mounted over the corbelling ; this again, in its turn, to be finally terminated with the present upper pointed storey. The caps of the tower arch are carved with the beautiful and rich work found in all the buildings of this able architect, and can well be compared with that seen at Castor and Wakerley. The first appearance of those curled and ornamented angles which were perfected in the early English age, are here excellently displayed. Their scale-worked bases have been mentioned above. Outside is seen the very same string, with its horizontal line of diamonds left in relief, that the architect uses at Wakerley. The date of the work cannot differ in any appreciative degree from that of Castor Church. This date must have been prior to 1116 ; because no trace of any of the characteristic points of the design occurs anywhere in the cathedral of Peterborough, while those singular fragments of the period of Abbot Ernulph found re-used in the great south-east pier of the tower, appear considerably to resemble it. Accordingly, when the next extension at Maxey is executed, namely, (as at Wittering and Barnack) a north aisle, not a trace of the work of the architect of the older portion is to be seen ; but the bases of the piers are found to present peculiar sections, precisely similar to what is seen in the apse, and found at other points westward of the cathedral ; work which is known to be not earlier than 1117 or 1118. This work at Maxey presents caps, abaci, and bases, of very plain, simple workmanship, in all cases square only, while the attempts at ornamentation are of the slightest description.

The third extension of the Norman period was the second stage of the tower already spoken of, and the south aisle, whose parts are quite distinct from the lower tower and north aisle work. Possibly this

tower stage may have intervened between the periods at which the aisles were built, in which case there would be four distinct periods of Norman work in the Church. In the south arcade not only do the caps present in the plan of their angles that square recess so peculiarly a mark of the later period of the style, but the bases also do the same, which is unusual. The outer order of the arches is cut into moderately large nail-head ornamentation, a sure sign of advanced transitional date. Other features of later date can be discerned. At the south-east angle of the chancel there is a remarkable vaulted strong room with double door. In the north wall is inserted a recessed and canopied tomb, much ornamented, where it evidently also served as an Easter sepulchre. High up in the south wall of the nave is a piscina, proving that the rood-loft was of width enough to supply room for an altar. This loft was of a magnificent character, and rendered necessary an extension upwards of the chancel arch, so as to give space for the rood figures. Some especially curious decorated windows, with square heads, light the north aisle, the soffit tracery of their heads suggesting an explanation of those singular windows, also square-headed, in the chancel of Helpston church.

There are many other features of interest in this remarkable church. But I can mention only one or two more. Externally the labels of the late window, introduced in the west wall of the tower, terminate in shields, the bearings on which may enable some of your readers who may be learned in heraldry, to name the families of position connected with the parish. The shield on the north, partly covered by the added buttress, appears to have three water bougets, possibly for de Ros; that on the south has a fess between six fleurs de lis. Nor should I omit to mention that at the east end of the south aisle is preserved the stone font of the Restoration period, about 1660. It is of an uncommonly pleasing and suggestive design; although the shallow recess of bason, while it is of proper diameter, curiously suggests how little correct arrangements were then understood. Seldom is there to be seen a more pleasing attempt of the date. Its place under the tower is now occupied by a handsome font, the gift of canon Argles and Mrs. Argles, placed, as the inscription on the cover tells us, as a memorial to the late bishop Davys.

Peterborough.

J. T. IRVINE.

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THE
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATION



THE RIGHT REV. WILLIAM CONNOR MAGEE, D.D. AND D.C.L.

BISHOP OF PETERBOROUGH, 1868-1891.

ARCHBISHOP OF YORK, 1891.



William Connor Magee, D.D.

THE death on May 5th, 1891, of the Most Rev. William Connor Magee, D.D., Archbishop of York and lately Bishop of Peterborough, removed one of the most capable and eloquent members of the Episcopal Bench. Justly he has been called "The Great Bishop of Peterborough;" and though he died Archbishop of York, it is as the Bishop of this diocese that he will be known in history. He came of a race of Irish bishops. The Magee family seems to have settled in Ireland in the fifteenth century. In 1790 we have the ordination of his grandfather, the Rev. William Magee, who became successively, Dean of Cork, Bishop of Raphoe, and Archbishop of Dublin. His three sons were all clergymen. John the eldest, the father of the late Archbishop of York, was rector of Drogheda. His eldest son, William Connor Magee, in 1844 became curate in the parish of S. Thomas', Dublin, where the second son of the Archbishop of Dublin was incumbent.

William Connor Magee had a good college record. He won a scholarship in 1838, and took his B.A. at Dublin University in 1842. Failing health when connected with S. Thomas' compelled him to take a trip to Malaga, in southern Spain. On his recovery he became curate of S. Saviour's, Bath. Here, afterwards as joint incumbent and then as sole incumbent of the Octagon Chapel, he laboured for nine years. Of that ministry we have a memorial in two volumes of sermons. The first series was delivered at S. Saviour's, the second in the Octagon Chapel. In 1860 he accepted the perpetual curacy of Quebec Chapel, Portman square, London, where he soon showed that he had justly won his Bath reputation for pulpit eloquence. He became recognised as one of the most popular preachers of the metropolis. Six months later he was presented by his University to the rectory of Enniskillen, and subsequently he was made Dean of Cork, Donellan Lecturer at the University of Dublin, and Dean of the Chapel Royal at Dublin. Year by year he grew more famous as an orator; he was constantly preaching on both sides of the channel,

and was frequently occupying the pulpits at S. Paul's, Westminster Abbey, and Windsor. Mr. Disraeli, in 1868, made him Bishop of Peterborough, an appointment which was received with marked approval; and two years later, in 1870, the University of Oxford conferred on the new bishop the honorary degree of D.C.L.

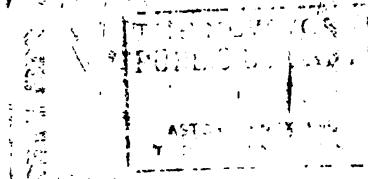
As soon as the new bishop settled down as diocesan, he set to work with a reforming hand. He was a church reformer. He put his finger on abuses and abolished them, on needs and supplied them. His ready tongue and mother wit aided his sound common sense and reforming views. He was essentially a statesman. His charges to his clergy invariably showed that, and they invariably showed too, that the bishop never flinched from speaking out plainly and loudly when there was reason for it. As a matter of fact, he had a real Irish delight in a contest; and he enjoyed a tilt with popular fallacies and common heterodoxy. During the 22 years he remained Bishop of Peterborough he was always reforming—save when eight years ago, a serious illness brought him so near to death's door that few expected to hear him again. When he recovered, as he did to the great joy of the diocese, a handsome oil portrait of his lordship was presented to him by his clergy. The painting, which was the work of Mr. Frank Holl, R.A., was handed to his lordship at the Diocesan Conference at Peterborough on October 14th, 1885. The picture was accompanied by an address which expressed the wish that it would become an heirloom of the Episcopal Palace. The presentation was made by Lord John Manners. Having regained his health, Bishop Magee continued his work, and he lived to see carried out to the end, an extensive scheme for church extension in Northampton, to enlarge a similar movement in Leicester, and to voice aloud the Cry of the Children, and carry its banner to the victory of the "Children's Charter." The scheme for church extension in Northampton was promulgated in 1875, when the Church Extension Society was formed. The parliamentary borough had a population of about 49,000, and the Church of England provided accommodation for 8,063 only, 16 per cent. It was decided to build four churches at an estimated cost of £33,920. The bishop saw that through, and no one worked harder for it than he did. S. Lawrence's, S. Michael's, S. Mary's (Far Cotton), and S. Paul's, have all been erected. Last year the bishop reminded churchmen, that even with this brilliant record they must not stop. The town was increasing, and church extension must go on with the increase. Last year Dr. Magee was appointed chairman of the Royal Commission on Life Insurance of Children. Mr. Waugh showed him the need of legislation on this

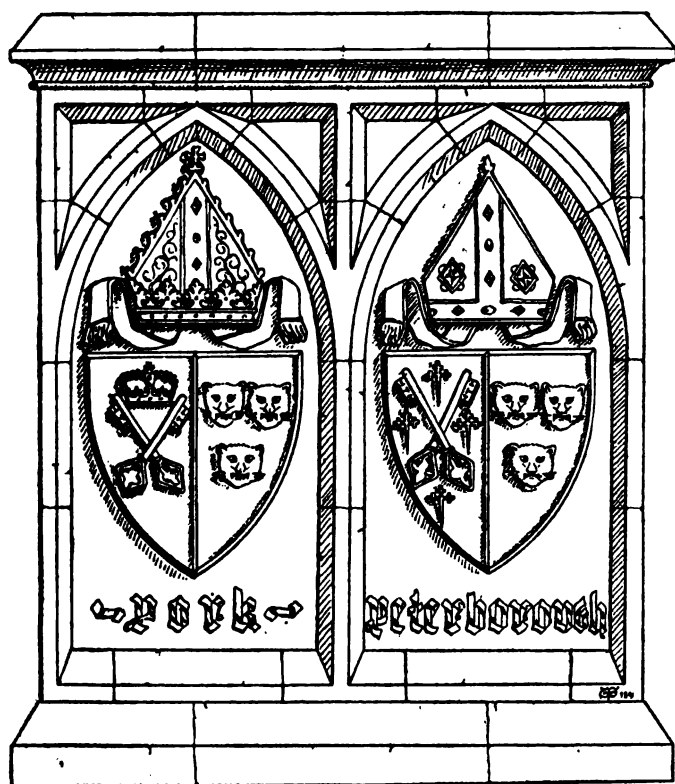
subject; and he worked as no other man could work to bring it about. He was working at this right into the middle of his fatal illness; he did not allow his translation to the superior dignity of York to interfere with it. Dr. Thomson, Archbishop of York, died on Christmas morning, 1890. Lord Salisbury selected for his successor Dr. Magee, who preached his farewell sermon in Peterborough Cathedral on March 9th. He was enthroned at York on the 17th of the same month—S. Patrick's day, but he had not really settled in his new sphere of work when, on May 5th, he succumbed, a victim to the influenza epidemic. His body was interred with great solemnity in Peterborough Cathedral, where a memorial worthy of "The Great Bishop of Peterborough" is to be erected.

The following list of Works by the late Archbishop of York, and Replies thereto has been collated from Mr. John Taylor's *Bibliotheca Northantonensis*.

- Sermons delivered at S. Saviour's Church, Bath. London, 1850.
 — Second edition. London, 1852.
 Christian Socialism; or, Many Members, one Body. A Charity Sermon [on 1 Cor. xii, 20] preached at Waloot, February 6th, 1852. Bath, 1852.
 Auricular Confession and Priestly Absolution. A Lecture delivered at Dorchester, October 13, 1852. London, 1852.
 Auricular Confession in the Church of England. A Speech delivered in Freemasons' Hall, London, November 10, 1852. London, 1852.
 Talking to Tables a Great Folly or a Great Sin. A Sermon [on Luke xvi, 30, 31] delivered in the Octagon Chapel, Bath, September 25, 1853. Second edition. Bath, 1853.
 — Fourth Edition. Bath, 1853.
 The Blessing on the Pure in Heart. A Sermon. Sold for the Benefit of the "Soldiers' Sick and Wounded Fund." Bath, 1854.
 Sermons at the Octagon Chapel, Bath. Bath, 1854.
 Remains of Edward Tottenham, B.D., Bath, and Prebendary of Wells. Edited with a Memoir by W. C. Magee, B.D. London, 1855.
 A Plea for the Poor Man's Sunday. A Sermon [on 2 Sam. xxiii, 3] preached at Bath, February 3, 1856. London, 1856.
 National Sunday League. Speech on the Sabbath Question, delivered in the Assembly Rooms, Bath, December 17, 1856, in Reply to the Advocates of the Sunday League. Bath [1856].
 Christ the Light of all Scripture. An Act Sermon [on Rev. xxi, 23] preached in the Chapel of Trinity College, Dublin, June 24, 1860, for the Degree of D.D. Bath, 1860.
 The Voluntary System: Can it Supply the Place of the Established Church? With recent Facts and Statistics from America. Bath, 1860.
 — Third edition. Bath, 1861.
 Lights of the Morning . . . From the German of Frederic Arndt. With a Preface by the Rev. W. C. Magee, D.D. London, 1861.

- The Gospel and the Age. A Sermon [on 1 Cor. i, 22-24] preached at the Chapel Royal, Whitehall, December 23, 1860. *London*, 1861.
- Second edition. *London*, 1861.
- Dublin Young Men's Christian Association Lectures, 1861.—Richard Baxter, his Life and Times. *Dublin*, 1862.
- London Young Men's Christian Association Lectures, 1862. The Uses of Prophecy. *London*, 1862.
- Dublin Young Men's Christian Association Lectures, 1863.—Scepticism. *Dublin*, 1864.
- Growth in Grace. A Sermon [on 2 Peter iii, 18] preached in the Church of St. Mary-the-Virgin, Oxford, March 25, 1863. No. xi. of the Oxford Lenten Sermons for 1863. *Oxford*, 1863.
- The Church's Fear and the Church's Hope. A Sermon [on Acts xxviii, 15] preached in the Cathedral Church of Wells, October 4, 1864. *Bath*, 1864.
- Sermon [on Matt. iv, 1] preached at St. Bride's Church, Fleet Street, April 30, 1866, before the Church Missionary Society for Africa and the East. *London*, 1866.
- Rebuilding the Wall in Troublous Times. A Sermon [on Neh. iv, 10, 11, 19, 20] preached at S. Andrew's Church, Dublin, November 30. Second edition. *Dublin*, 1866.
- The Conflict of Christ in His Church. Sermon xii. [on Ps. ix. 6] The Great Overthrow. *Oxford*, 1866.
- Compassion on the Multitude. A Sermon [on Matt. xv, 32] preached in Westminster Abbey on the 166th Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, June 27, 1867. *London*, 1867.
- The Sermons and Addresses delivered at a Conference of Clergy held in Oxford, July, 1867. Address by the Very Rev. the Dean of Cork: The Rule of Faith. *Oxford*, 1867.
- The Miraculous Stilling of the Storm. [On Matt. viii. 26.] Preached in St. Paul's Cathedral, March 29, 1868. No. xiv. of The Anglican Pulpit of To-Day. *London*, 1868.
- The Victor in the Conflict, &c. Sermon [on Rom. viii, 2] preached during the Season of Lent, 1867, in Oxford. Sermon iii: The Victor, Manifest in the Flesh. *Oxford*, 1868.
- The Christian Theory of the Origin of the Christian Life. A Sermon [on John x, 10] preached in Norwich Cathedral, August 23, 1868, on the Occasion of the Meeting of the British Association. *London*, 1868.
- The Breaking Net. A Sermon preached on the Occasion of the Meeting of the Church Congress, at S. Patrick's Cathedral, Dublin, September 29, 1868. *Dublin*, 1868.
- Fourth edition *Dublin*, 1868.
- The Irish Church Establishment: Dean Magee's Fallacies Exposed, &c. By J. A. Mowatt, Dublin. *Dublin* [1868.]
- "The Things that are Wanting." A Sermon preached in the Chapel Royal, Whitehall, at the the Consecration of the Right Rev. William C. Magee, D.D., Lord Bishop of Peterborough, by J. C. Macdonnell, D.D. *London*, 1868.





Arms of the Most Rev. William Connor Magee, D.D.

Bishop of Peterborough, 1868-1891.

Archbishop of York, 1891.

- A Letter addressed to the Bishop of Peterborough, in Reply to his Speech in the House of Lords, June 15, 1869, on the Irish Church, &c. By W. Palmer, Baptist Minister. *London.*
- The Fourth Annual Report of the Church Extension Society, for the Town and County of Leicester, with the Address of the Right Rev. the Lord Bishop of Peterborough. *Leicester, 1869.*
- National Education Union. A Speech delivered at the Leicester Conference of the National Education Union, January 27, 1870. *Manchester, 1870.*
- Unsectarian Education; a Reply to the Bishop of Peterborough, by the Rev. J. W. Caldicott, Head Master of the Bristol Grammar School. *Bristol, 1870.*
- "Honour all Men," &c. A Sermon [on 1 Pet. ii, 17] preached in Peterborough Cathedral, May 19, 1870, on the Occasion of the Meeting of the Provincial Grand Lodge. *Taylor, Northampton, 1870.*
- Norwich Cathedral Argumentative Discourses, &c. Series 1. Three Sermons: Christianity and Freethought, Christianity and Scepticism, Christianity and Faith. *Norwich, 1871.*
- Pleadings for Christ. Three Discourses. Series 1. *Norwich, 1871.*
- Notes on Bishop Magee's Pleadings for Christ. By a Barrister. *Ramsgate, 1871.*
- Christian Evidence Series, No. 6. Norwich Cathedral Argumentative Discourses. On the Demonstration of the Spirit. *London, 1871.*
- On the Proveableness of God. Correspondence between W. H. Gillespie, of Torbanehill, and the Bishop of Peterborough. *London, 1871.*
- National Religious Education. A Sermon [on Matt. xiii, 28] preached in All Saints' Church, Northampton, March 10, 1872, on Behalf of the Parochial Schools. *Taylor & Son, Northampton, 1872.*
- Northampton Lenten Mission. The Opening Address on March 21, 1871, in the Corn Exchange. (Reprinted from the *Northampton Herald*). *Harris, Northampton, 1871.*
- Northampton Lenten Mission. Three Sermons preached March 26, 1871, at the Union Workhouse, at the Church of S. Edmund's, and at the Church of S. Andrew's. *Taylor & Son, Northampton, 1871.*
- A Charge delivered to the Clergy and Churchwardens of the Diocese of Peterborough, at his Primary Visitation, October, 1872. *London, 1872.*
- "Prayer." A Sermon [on Luke xi. 2] preached at S. Mary's, Oxford, March 19, 1873. *Oxford, 1873.*
- Christianity in Relation to Freethought, Scepticism, and Faith: Three Discourses by the Bishop of Peterborough. With Special Replies by Mr. Charles Bradlaugh. *London [1873].*
- Consecrated Ground. Portion of a Sermon preached after the Consecration of a Graveyard. *Biden, Northampton, 1874.*
- Speech delivered in the House of Lords, April 21, 1874, on Moving for a Select Committee to Inquire into the Laws relating to Patronage, Simony, and Exchange of Benefices in the Church of England. *London, 1874.*
- A Charge delivered to the Clergy and Churchwardens of the Diocese of Peterborough at his Second Visitation, October, 1875. *London, 1875.*
- Hospitals for Incurables considered from a Moral Point of View. [Anonymous]. To be read on Tuesday, April 13, 1875, at the Grosvenor Hotel, at 8.30 p.m. Private. [Metaphysical Society's Papers.] No. lii.

Northampton Mission. The Law of the Gospel. A Sermon [on Rev. xxii, 10, 11, 12] preached at St. Katherine's Church, Northampton. To Men only February 27, 1876. *Taylor & Son, Northampton, 1876.*

— Second Edition. *Northampton, 1876.*

A Reply to the Bishop of Peterborough's Speech in the House of Lords on Intemperance, &c., by the Rev. R. M. Grier. With a Letter from the Right Rev. Bishop Magee. *London, 1876.*

Patrons Defence Association. Remarks on the Bishop of Peterborough's Church Patronage Bill, &c., 1876.

The Gospel of the Resurrection, Good News for the Poor. *London, S.P.C.K.*

Life, Death, Judgment, Eternity. Four Sermons preached in Peterborough Cathedral during Advent, 1877, by the Bishop of Peterborough, Rev. W. J. Knox-Little, Rev. W. C. Ingram, and Rev. Canon Ryle.

Peterborough, 1878.

The Ethics of Persecution. [Anonymous.] To be read on Tuesday, June 11, 1878, at 8.30 p.m. Private. [Metaphysical Society's Papers.] No. lxxvi.

A Charge delivered to the Clergy and Churchwardens of the Diocese of Peterborough, at his Third Visitation, October, 1878. *London, 1878.*

The Sunday School Teacher's Work. A Sermon [on Joshua xxiv, 15] preached at the Diocesan Festival of Sunday School Teachers, held in Peterborough Cathedral, in Connection with the Sunday School Centenary, July 1, 1880. *Taylor & Son, Northampton, 1880.*

The Gospel and the Age. Sermons on Special Occasions. *London, 1884.*

An Address Presented to the Lord Bishop of Peterborough, together with his Portrait, at the Diocesan Conference at Peterborough, October 14, 1885.

The Danger and the Evils of Disestablishment, and the Duty of Churchmen. A Speech at the Peterborough Diocesan Conference, October 14, 1885. Printed for the Church Defence Institution. *London, 1885.*

Letter to the Bishop of Peterborough on Disestablishment, by a Liberal Evangelical Clergyman. *London, 1885.*

Disestablishment and Disendowment. What they mean, and what must come of them. *London, 1885.*

Helps to Belief. The Atonement. *London, 1887.*

Sermons on the Creed, delivered in Peterborough Cathedral during Lent, 1887.

A Defence of Creeds. [On Rom. x. 9, 10.]

God the Father. [On John xvii. 6.]

God the Creator. [On Gen. i. 1.]

Jesus the Saviour. [On Matt. i. 21.]

Jesus the Christ. [On Luke ii. 11.]

THE CONTEMPORARY PULPIT.

London: Swan Sonnenschein & Co.

A New Year's Sermon. [On Phil. iii. 13, 14]. Preached in Peterborough Cathedral on Sunday, January 2nd. vol. vii., 1887.

The Clergy's Distress. A Sermon [on Matt. xx. 8] preached, on behalf of the Clergy Distress Fund, at St. Peter's, Eaton Square, on Sunday, June 26, 1887. vol. viii., 1887.

Public Worship. [On Heb. x. 25.] vol. viii., 1887.

God's Revelations to Men. [On Heb. i. 1, 2]. Preached in the Parish Church, Peterborough, on Christmas Morning, 1887. vol. ix., 1888.

The Contemporary Pulpit Library. Sermons by the Right Rev. W. C. Magee, D.D., Lord Bishop of Peterborough. Second Edition. *London*, 1889.

Holding Forth the Word of Life. Sermon preached for the Prayer-Book and Homily Society. *N.D.*

Farewell Sermon Preached in Peterborough Cathedral, March 8, 1891, on the Occasion of his leaving the Bishoprick of Peterborough, for the Archbishoprick of York. *Peterborough*, 1891.

Twenty-Two Years, 1868-1890. A Retrospect of Archbishop Magee's Episcopate. By Rev. J. E. Stocks, R.D.

Peterborough Diocesan Magazine, August, 1891.

The following particulars are given in Crockford's *Clerical Directory* for 1890:—

Peterborough, Right Rev. William Connor MAGEE, Palace, Peterborough.—Late Scho. (1838) of T.C.D.; Abp. King's Div. Pri. (First) 1841; B.A. 1842, M.A. and B.D. 1854; D.D. 1860. *†* 1844 Ches. *‡* 1845 Tuam both for Dub. Cons. Ld. Bp. of Pet. 1868. (Jurisdiction Counties of Leicester, Northampton and Rutland; Dedication of Cathl. St. Peter; 1 Dean; 4 Canons; 24 Hon. Canons; 3 Minor Canons; 1 Organist; 1 Master of Cathl. Sch; 8 Lay Vicars; 12 Choristers; 3 Vergers; Inc. of See £4500; Pop. 612,725; 1938 sq. miles; Deaneries, 40; Benefices, 582; Patronage, Archdeaconries, Canonries, Hon. Canonries, 85 Benefices; 2 alternate presentations; Curates 254; 40 other clergy; 565 Parsonages; Church Sittings 196,222; Ember Seasons for holding Ordinations, Trinity, Advent.) *‡* C. of St. Thos. Dub. 1844-46; St. Saviour, Bath, 1847-50; Min. of Octagon Chap. Bath, 1851-56; P.C. of Quebec Chap. 1856-64; * R. and V. of Enniskillen and Prec. of Clogher, 1860-64; Dean of Cork 1864-68; Dean of Vice-Regal Chap. Dub. 1866-68; Select Pr. at Ox. 1880-82.

Biographical notices have appeared in the following:—

The Times, *Standard*, *Daily Telegraph*, *Morning Advertiser*, etc., May 6, 1891.

Peterborough Diocesan Magazine, May and August, 1891.

Church Times, May 8, 1891

Northampton Mercury, May 8, 1891.

Northampton Herald, May 9, 1891.

Peterborough Advertiser, May 9, 1891.

Peterborough Standard, May 9, 1891.

The Guardian, May 13, 1891.

The Sunday at Home, May 23, 1891.

The Sunday Magazine, by the Rev. Benjamin Waugh, July, 1891.

Good Words, by the Rev. Canon MacDonnell, D.D., August, 1891.

We are indebted to Mr. T. Shepard for the drawing of the arms of Dr. Magee; and to Mr. Henry Butterfield, of the *Northampton Herald*, for the block of the portrait

* This is a mistake. The dates should be 1859-60.

ARCHBISHOP MAGEE.—The following extracts may be of interest. From a transcript of the register of births, marriages, and burials of the cathedral church of St. Fin-Barre, Cork, made by the late Richard Caulfield, LL.D., F.S.A. (now, with all his other transcripts, in my possession) :—

1821. "Dec. 1. John Egan commenced as Lic. Curate. I John Magee resigned this Reg^r 30 Nov. 1821.

"26. Magee, Will. Connor, s. of Rev^d John & Marianne, bn. Dec. 17 in the Library of St. Finbarr's. J. M. P. (Now, 1880, Bp. of Peterborough.)"

From the *Cork Constitution* of April 28 :—

"Sir,—In this day's *Constitution* you draw attention to the question as to the birthplace of Archbishop Magee. His Grace, when visiting Cork last summer, came to the library, St. Fin Barre's, and pointed out the room at the south end of the library as the room in which he was born. 'Brady's Records,' therefore, seem to be in error in giving the Deanery, Cork, as the house in which he was born. I may add that the Archbishop asked to see the catalogue of the library, which was written by his mother, and which is still in use.—Yours, &c.

"G. W. HEALY.

"The Library, St. Fin Barre's, Cork, April 27th, 1891."

C. C. W.

—*Notes and Queries*, 7th S. xi., p. 386, May 16, 1891.





Addenda.

THE Rev. J. E. Stocks, R.D., in the *Peterborough Diocesan Magazine*, gave in five articles a "Retrospect of Archbishop Magee's Episcopate" under the title of "Twenty-Two Years, 1868-1890." The articles are :—

- August—General Retrospect.
- September—A. Education.
- October—B. Church Restoration and Church Extension.
- November—C. The Diocesan Conference and the Diocesan Association.
- December—Conclusion.

The following sixteen sermons in *The Contemporary Pulpit Extras* were transcribed from shorthand-writer's notes, entirely unrevised by the late archbishop, who was in no way responsible for their publication.

Bishop MAGEE Extra No. 1. Price Sixpence. The Contemporary Pulpit.
Quarterly Extra No. 3. July 1887.

Sermons on the Creeds.

A Defence of Creeds	p. 1.
God the Father	p. 14.
God the Creator	p. 26.
Jesus the Saviour	p. 39.
Jesus the Christ	p. 49.

By the Right Rev. W. C. MAGEE, D.D., Lord Bishop of Peterborough.

Swan Sonnenschein, Lowrey & Co.

Bishop MAGEE Extra. No. 2. Price Sixpence. The Contemporary Pulpit.
Quarterly Extra. No 6. April 1888.

The Church's Catechism.

"What is your Name?"	p. 65.
Baptism	p. 73.
Christ's Kingdom on Earth	p. 81.
"The Poms and Vanities of this wicked world"	p. 90.
"The Sinful Lusts of the Flesh"	p. 100.
The Creeds of the Church	p. 109.
"God's Holy Will and Commandments"	p. 118.

By the Right Rev. W. C. MAGEE, D.D., Lord Bishop of Peterborough.

Swan Sonnenschein, Lowrey & Co.

Bishop **MAGEE** Extra. No. 3. Price Sixpence. The Contemporary Pulpit.
Quarterly Extra. No. 7. July 1888.

Abraham's Faith.	p. 129.
The Kingdom of Christ.	p. 144.
National Idolatry.	p. 156.
Jacob's Wrestling.	p. 170.

By the Right Rev. W. C. **MAGEE**, D.D., Lord Bishop of Peterborough.
Swan Sonnenschein and Co.

Three Sermons on the Death of the Rev. Edward Tottenham, B.D., Prebendary of Wells, and Minister of Laura Chapel, Preached in Bath, by the Rev. W. C. **MAGEE**, B.A., the Rev. J. Evans, M.A., the Rev. J. East, M.A.

BATH: E. E. Peach (Pocock's Library), 8, Bridge Street. Hamilton, Adams, and Co., Hatchards, and Seeleys, London. 1863.

Talking to Tables a Great Folly or a Great Sin; being the Substance of a Sermon delivered in the Octagon Chapel, Bath, on Sunday Afternoon, Sept. 25, 1853, by the Rev. W. C. **MAGEE**, D.D., Prebendary of Wells, and Minister of Quebec Chapel, London. Third Edition.

* * * *

LONDON: Bell and Daldy, 186, Fleet Street. Bath: R. E. Peach, Bridge Street. 1861.

Exeter Hall Lectures The Uses of Prophecy. By the Rev. **WILLIAM C. MAGEE**, D.D., Rector of Enniskillen.

LONDON: James Nisbet & Co. Berners St. R. E. Peach, Bath. [1862.]

The Miraculous Stilling of the Storm.

"Then He arose, and rebuked the winds and the sea;
and there was a great calm." Matt. viii. 2-6.

The Anglican Pulpit of To-Day, 1886.

Sermon preached by the Bishop of Peterborough, in St. Martin's Church, Stamford Baron. Sunday Evening, Oct. 16th, 1887.

STAMFORD: Rookes Bros., "Post" Printing Works.

Christian Evidence Series, No. 16. The Gospel of the Resurrection, Good News for the Poor. By the Right Rev. W. **MAGEE**, D.D., Lord Bishop of Peterborough.

LONDON: Society for Promoting Christian Knowledge, Sold at the Depositories: 77, Great Queen Street, Lincoln's Inn Fields; 4, Royal Exchange; 49, Piccadilly; and by all Booksellers.

The Last Sermon preached by the late Arch-Bishop of York. Farewell Sermon of the Most Rev. **WILLIAM CONNOR MAGEE**, D.D., D.C.L., preached in Peterborough Cathedral, 8th March, 1891, on the occasion of his leaving the Bishoprick of Peterborough, for the Archbishoprick of York.

PETERBOROUGH: Geo. C. Caster, Market place. London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd., Stationers' Hall Court.

The three following were published posthumously.

Growth in Grace and other Sermons By the late W. C. **MAGEE**, D.D. Lord Archbishop of York, Author of "The Gospel and the Age" Edited by Charles S. Magee Barrister-at-Law.

LONDON Isbister and Company Limited 15 & 16 Tavistock Street Covent Garden 1891

Christ the Light of all Scripture By the late W. C. MAGEE, D.D. Lord Archbishop of York, Author of "The Gospel and the Age" Edited by CHARLES S. MAGEE Barrister-at-Law.

LONDON Isbister and Company Limited 15 & 16 Tavistock Street Covent Garden 1892.

- I. Christ the Light of all Scripture.
- II. Mystery and Faith.
- III. Original Sin.
- IV. Actual Sin.
- V. The Pure in Heart.
- VI. The Offence of the Cross.
- VII. The Effect of the Gospel.
- VIII. Christ on the Cross.
- IX. The Difficulty and the Efficacy of Prayer.
- X. A Lost Text Regained.
- XI. First Pastoral Charge.
- Appendix.

Speeches and Addresses By the late W. C. MAGEE D.D. Lord Archbishop of York Author of "The Gospel and the Age" etc. Edited by CHARLES S. MAGEE Barrister-at-Law.

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- I. Irish Church Bill.
- II. The Danger of Disestablishment.
- III. National Education Union.
- IV. Marriage with a Deceased Wife's Sister Bill.
- V. Ecclesiastical Courts and Registries Bill.
- VI. Ecclesiastical Courts Bill.
- VII. The Temperance Question.
- VIII. The Reform of the Laws relating to Church Patronage.
- IX. Burial Acts Consolidation Bill.
- X. Cruelty to Animals Bill.
- XI. Cathedral Statutes Bill.
- XII. Parish Churches Bill.
- XIII. Discipline of the Clergy.
- XIV. Addresses to Working Men.
- XV. Nonconformity.
- XVI. Children's Life Insurance Bill.

[Particulars of the following editions of works by Dr. Magee have not been given, owing to the inability of tracing copies.—

Talking to Tables. First Edition.

Rebuilding the Walls in Troublesome Times. First Edition.

The Voluntary System. Second Edition.

The Breaking Net. Second and Third Editions.

I should be glad of the loan of any of the above.

JOHN TAYLOR.]

THE PETITION
AND
Commission of Ep. White Kennett,
FOR
THE RE-BUILDING OF THE
PARISH CHURCH OF STOKE DOYLE,
LIST OF MONUMENTS AND INSCRIPTIONS IN Y^R OLD CHURCH.

*From the Original MS. in the Handwriting of the Rev. John Yorke,
Rector, 1721.*

ANNOTATED BY THE REV. J. T. BURT,
Rector, 1882.

With Historical and Architectural Notes
ON THE
PARISH AND PARISH CHURCH OF STOKE DOYLE,
BY THE

REV. W. D. SWEETING, M.A.,
Vicar of Maxey, late Head Master of the King's School, Peterborough.

ILLUSTRATION OF THE CHURCHES AND PLANS.

Northampton:
TAYLOR & SON, PRINTERS AND PUBLISHERS.
DUNDEE: ALFRED KING. PETERBOROUGH: G. C. CASTER.



TO OUR READERS.

A SHORT time since the original MS., containing "y^e Coppies of all such instruments as passed in order for takeing away y^e old and Erecting y^e New Church," of Stoke Doyle, near Oundle, was forwarded me by Mr. Downing, of the *Chaucer Head* Book Store, Birmingham. It had been prepared by direction of Bishop White Kennett, whose regard for, and careful noting of, all matters pertaining to the antiquities of his diocese, are too well known for comment. It occurred to me that the publication of the MS. would add yet another link to the Ecclesiastical and Architectural History of our County.

By the kindness of the REV. W. D. SWEETING, Vicar of Maxey, I am able to add his valuable Historical and Architectural Notes; and I have also gratefully to acknowledge the courteous assistance of the REV. J. T. BURR, the late Rector of Stoke Doyle, who has not only given the amplest facilities for inquiries, but has himself contributed a letter containing many interesting items, the result of his researches.

JOHN TAYLOR.

Northampton,

December, 1884.



ADDENDA.

In addition to the churches named on p. 22, mention should be made of a church at Lincoln, now destroyed, dedicated to S. Rumbold.

John Whitehall, rector, who was buried in the chancel without inscription in 1685, was chaplain to Bp. Henshaw of Peterborough. He was born in Shropshire, and educated at Oriel College, Oxford. He was also some time rector of Sutton under Brayley, co. Glouc., rector of Fiskerton, co. Linc., and for a few months in 1682 rector of Peakirk and Glinton, co. Northants. He was canon of Peterborough from 1669 till his death.



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The Trust of Government.

A SERMON

PREACHED BEFORE

The Worshipful The Mayor,

(R. CLEAVER, ESQ.),

AND

THE CORPORATION OF NORTHAMPTON,

AND

THE ASSEMBLED CLERGY,

AT

All Saints' Church, Northampton,

ON

The Occasion of the Queen's Jubilee,

TUESDAY, JUNE 21ST, 1887,

BY

F. H. THICKNESSE, D.D.,

Archdeacon of Northampton; Canon Residentiary of Peterborough.

NORTHAMPTON:

THE DRYDEN PRESS, TAYLOR & SON, 9, COLLEGE STREET.

1887.



The Trust of Government.

I SAM. XII., 1.

“And Samuel said unto all Israel I have walked before you from my childhood unto this day. Behold here I am.”

THE throne and the judgment-seat at all times call for goodness, justice, and purity. How well is it for the land when all the thousands of Israel meet their Ruler face to face, and admit that they have been found there! When Samuel here stood before all Israel he stood before them in conscious rectitude. He stood before them to give account of a trust. It was the trust of government. It is a solemn thing to receive the trust of government. It is a more solemn thing to give account of it. Samuel no doubt felt guilty of many sins and shortcomings before God. But for his public behaviour, for his faithfulness to the trust of government, he appeals both to God and man.

“And Samuel said unto all Israel, I am old and grayheaded; and my sons are with you: and I have

walked before you from my childhood unto this day. Behold, here I am : witness against me before the Lord. Whom have I defrauded? whom have I oppressed? or of whom have I received any bribe to blind mine eyes therewith? The Lord is witness that ye have not found ought in my hand. And the people answered, He is Witness."

And then this great Prophet and Ruler under that old Theocracy when God himself was king, "his righteousness once made clear as the light and his just dealing as the noon-day," immediately turns off the people's eyes from himself to God, the Judge of all, the Giver of all good gifts to Nations, to Him by whom alone "Kings reign and princes decree justice." Once more he calls upon them for a Public Thanksgiving. As he had at an earlier stage taken the pillar and set it up in Mizpeh—"the Stone of Help"—and said "Hitherto hath the Lord helped us ;" so now once more he recalls them to the duty of National Thanksgiving. Do me justice if you will, he says, but do not thank me. "It is the Lord, it is the Lord that advanced Moses and Aaron and brought your fathers up out of Egypt and made them dwell in this place. Now, therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord which he did to you and to your fathers."

Some such scene England sees to-day. A nation is assembled as one man face to face with its Ruler—

a nation of princes, of priests, of nobles, of senators, of statesmen, of magistrates, of soldiers, of civilians, of every rank and order of the people. Within the same Abbey walls at Westminster in which the trust of government was given to her by God and her subjects, Queen Victoria goes forth to-day to make her appeal to God and the nation again. By her own act, "not of constraint but of a ready mind;" by her own Order in Council, she assembles her people this day, after "judging Israel fifty years," to meet her face to face; and it is not that the people may thank her (though they will and ought to do so) for any service she has rendered. It is that all may join her in one united act of public and national thanksgiving to Almighty God for the divine favour and protection afforded her. She goes to Westminster at this time to cast her crown before the altar from whence she received it and to say, "Not unto us, O Lord, not unto us, but unto Thy name give the praise. Both riches and honour come of Thee and Thou reignest over all. Now, therefore, O God, we thank Thee, and evermore will praise Thy glorious name."

Yes, if we would really enter into the meaning of the Jubilee Act of to-day, and gauge its significance, we must go back to the Acts of the Accession and the Coronation. We are invited, expressly invited, to a *retrospect*. We are appealed to for the discharge of a trust of fifty years' rule, and we must first remember how that trust was given, how it was given

in God's name and in God's house, with the very same sanctions of religion as to-day, before we can really take account of the manner of its administration and accomplishment.

In the 12th section of the Coronation Service, which was used at Westminster, June 28, 1838, after the anointing of the Sovereign and many prayers for the counsel and assistance of the Holy Ghost, I read: "Then the Archbishop, standing before the altar, taketh the crown into his hands, and layeth it again before him upon the altar. Then the Queen, still sitting in King Edward's chair, the Dean of Westminster brings the Crown, and the Archbishop taking it of him, reverently layeth it upon the Queen's head and saith: 'Be strong and of a good courage. Observe the commandments of God and walk in His holy ways. Fight the good fight of faith. Lay hold on eternal life; that in this world you may be crowned with success and honour, and when you have finished your course, may receive a crown of righteousness, which the Lord, the righteous judge, shall give you in that day. Amen.'

"Then shall the Dean of Westminster take the Holy Bible, which was before carried in the procession, from off the altar, and deliver it to the Archbishop, who shall present it to the Queen with these words:—

"'Our gracious Queen, we present you with this Book, the most valuable thing that this world affords.

Here is wisdom. This is the royal law. These are the lively oracles of God. Blessed is he that readeth and they that hear the words of this Book, for these are the words of eternal life, able to make you wise and happy in this world, yea, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to whom be glory for ever. Amen.’”

This same monarch, our Queen, who thus solemnly received into her hand God’s holy word in the sight of her assembled people, was some years afterwards asked by a foreign prince, when her reign was becoming so illustrious in the eyes of the world, to what she attributed the greatness of England. A Bible happening to be on a table within her reach, she made answer in only two words: “To this,” laying her hand at the same time on those very same laws and commandments of God, which in the coronation oath she had so solemnly sworn to “maintain to the utmost of her power.”

The Act of to-day then (as well as the long intervening period of these forty-nine years) exactly corresponds with those Acts of the Coronation. Begun in God’s fear and in the love of His holy name, the reign of Victoria is, after 50 years, once more to-day consecrated and sanctified by the Word of God, and by the voice of prayer and thanksgiving in the Lord’s house. The Lord himself is witness this day that the solemn trust of government, so long ago given and

received, has not been abused. And what thanks and praise do *we*, just as much as those now assembled within those old Abbey walls at Westminster, owe to God in this behalf. How different might it all have been, and what a difference might *that difference* have made to us and to our children! Who has read history and not known the truth of the words, "*Delirant Reges, plectuntur Achivi*," "When kings plough out of the furrow, it is the people that are lashed for it." Who has lived in Victoria's time and not known the reverse, not known how she has shed

"A thousand thousand blessings on this land;
 How all the virtues that attend the good
 Have still been doubled on her. Truth hath nursed her,
 Holy and heavenly thoughts still counsell'd her;
 She hath been lov'd and fear'd. Her own have blest her;
 Her foes shake like a field of beaten corn,
 And hang their heads with sorrow; good grows with her;
 In her days every man eats still in safety
 Under his own vine what he plants, and sings
 The merry songs of peace to all his neighbours.
 God is now truly known, and those about her
 From her have read the perfect ways of honour,
 And by those claim their greatness, not by blood.

This happy retrospect of the Jubilee then speaks to us most plainly:

1. Of the true cause of greatness in kings and kingdoms.

Who but a few sycophants and flatterers would have cared for the Jubilee to-day if the example set for fifty

years from the throne of England had not been so full of goodness, purity, and truth? What is it that has lifted our monarch so high among the sovereigns of the earth, in "walking before us from her childhood unto this day?" Only one thing, *her devoted sense and her devoted discharge of duty to God and her people*. It was that high resolve of the child, as soon as told by Dr. Davys (afterwards your bishop) that she must reign—"I will be good"—which, with God's help, has done all for which we thank God to-day. It was that answer to God's call to rule as loyal, as prompt, as dutiful as the child Samuel's "Speak Lord, for Thy servant heareth." It was that prayer to God, so often made, by which that high resolve and ready response were seconded and accomplished—"And now, O Lord God, I am but a little child, I know not how to go out or to come in; give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great a people"—it was this that has done it all. We know now what sort of national mercies to ask for and to acknowledge, with the voice of joy and thanksgiving and Eucharist—not dominion, not temporal aggrandisement, not the wealth of all the Indies, so much as wisdom and moral greatness and purity of life and motive, and the love of God and man. These are the things that really dignify and exalt both the Crown and the people; these are the things that weld the two together in bonds of love that cannot be

broken. It is just because a pure Court in the days of Victoria and Albert the Good has extended itself and its influence from "John o' Groats to Land's End;" and because, as the consequence, you see England greater, better, wiser, nobler than before, that you are here to thank God to-day, and to own with grateful hearts and thank-offerings that it is both "by righteousness that the throne is established, and that it is righteousness also that exalteth the Nation."

2. But the retrospect of to-day has another moral. It raises a question lower down the scale. It raises this question to-day: Is not goodness the first qualification for *all* offices of rule and authority? Are not righteousness and moral worth and character to be first taken into account? Can they rule *others* who cannot rule *themselves*, and must not a nation be strong or weak in proportion as the holders of public offices are bad or good?

I know we profess to assume this goodness, but do we act upon it when the time for choice comes? "I assume," we say, "that his personal character is good." Yes, but perhaps we assume it too quickly; nay, some go so far, I believe, as to say "What has *that* to do with it?" The Jubilee of this day, if it proves anything, proves that it has *everything* to do with it. And I tell you, sirs, to-day, you the magistrates, the clergy, the gentlemen, and the citizens of Northampton, I tell you with all the respect that I feel for you, I tell you as solemnly as I know how, as the moral and

outcome of to-day, that if you would have good rule you must have good rulers, not only on the Throne, but in every office in Church or State in which the glory of God, "the stability of the times," or the interests of the people are concerned. If you love your country, if you love your sovereign, nay, if you love your own children, give the Queen *good men* to support her in doing judgment and justice, and then see how God will "open the windows of heaven and pour a blessing upon you," and "turn your dearth into plenty," and make you "a delightsome land;" for "them that honour Me," he says, "I will honour; but they that despise Me shall be lightly esteemed."

3. But the Jubilee retrospect of to-day speaks to us above all in our homes.

It is for her example as a wife and as a mother, being also our Queen, that we have, after all, most reason to bless and praise God for the fifty years of Queen Victoria's reign. You do not stay to-day to argue the comparative value of a Monarchy or a Republic. Neither form prevails in your mind. You go back to-day to the simplicity of the family, of the patriarchal idea of rule and government. You see to-day the most scattered and the most powerful nation in the world turned back into one family under one mother and one Queen, the acknowledged and the beloved head of all. Why is it? The mighty force of one pure personal and parental influence has

prevailed over the continents of the globe far above and beyond the technical art and rule of governments ; has surpassed the strength and prowess of fleets and armies, and has grouped and combined and crystalized all the nationalities, and confederated all the distant dependencies and colonies of the empire into one family. Without controversy, the highest dignity of the Queen's Majesty to-day is just the extreme simplicity of the idea of the model mother, wife and mistress of a home. Because, according to the Apostolic canon, she has "known how to rule her own house," she has known how to rule God's people, Israel. Because she has ruled her own house and family so well, therefore is it that she has extended the idea of "Home" under her own shadow—the home of the English family—from Windsor to the world's end. Oh, my friends, "kind hearts are more than coronets." Love is the great ruler, the love of God and man. Even the first Napoleon could say at St. Helena, "I founded an empire on the sword and it is gone, Jesus Christ founded an empire on love and it will last for ever."

It has been upon love, and the love of Jesus Christ, that Victoria has built up her empire, and her name can never die. It is the purity of the example of one good woman ; of one good pair, walking from childhood in God's grace, that has enriched and ennobled an empire ; and consequently this is the greatest of all the morals of the Jubilee, that when all our rejoicing

and thanksgiving are over, we should return every man to his own home, and make and keep it *pure*. Nations are only made up of families. It is the pure and happy family that is the unit of the pure and happy nation. The "virtuous woman" and house-wife — this, "in price far above rubies," is what you thank God for to-day. No Shakespeare even, no Poet Laureate while England lasts, will ever celebrate the life of Victoria as these words describe it :—" She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let *her own works* praise her in the gates."





Mr. Thomas Trinder.

"DEACON TRINDER," as he was for long affectionately known, was one of the most godly men associated with College Lane Chapel, Northampton. He was a native of Cheltenham, where he was born in 1740, and where he received his early education and his first deep impressions of religion. "I was at Mr. Wells's school, in Cheltenham, Gloucestershire," he wrote for the perusal of his wife, "when I first heard the gospel trumpet blown. Though my parents, and almost all my relations, were members of the Establishment, *that* was no objection to my being in this family, and attending public worship with its members, especially if I went to the church and meeting alternately once a fortnight. I attended the latter but a few times before I was convinced that the manner of worship had a greater simplicity and solemnity than what I had always been used to; so that afterwards I felt but little desire to attend the established church, and never went but to *save* my words. But this was very far from being a change of soul; I had the same heart as ever. In the year 1757, Cheltenham was highly favoured with gospel ministers of the church of England—no less than four during the season: Rev. Mr. Talbot, Lord Talbot's brother; Rev. Mr. Downing, chaplain to Lord Dartmouth; Rev. Mr. Stillingfleet, chaplain to Lord Barrymore; and the Rev. Mr. Madan: they all preached, but Mr. Madan more than the others. On the 17th of July, that year, I first heard the Rev. Mr. Madan. His discourse was founded upon the iii chap. of John's gospel and the first nine verses, containing the conference between Nicodemus and our Lord Jesus Christ. I do not intend to give any larger account of his sermon, than just to say he shewed what regeneration

was not ; but more particularly what it was. The word was armed with power to me. I was convinced I had never experienced the great change ; I saw the necessity of it, and that without it I should be miserable to all eternity. When service was over, I came home with my master and school-fellows, but I think it was with great difficulty that I could refrain from tears in going along the streets. When at home, I retired into my chamber, upon my knees there to give vent to my tears, and prayed, if I could pray, that I might be born again. I felt that I was a lost creature."

His soul was a-flame for the preaching of the Word, and about three of his school fellows got together after school, and read portions of the New Testament together ; and writes Mr. Trinder, " I well remember, that whenever Mr. Madan came to Mr. Wells's, as he commonly did two or three times a week (Mr. Wells being almost the only religious person that he and his brethren were conversant with in Cheltenham), if we could obtain the knowledge of it, we should immediately run down from school ; and happiest was he who could obtain the key hole to hear the conversation."

After leaving school and spending a few months in London and other places, he returned home to help in a grazing and dairy farm, where his great trial was the giving up of card playing, a diversion of which he was passionately fond, "merely as an entertainment, not for the sake of gain." A short period was spent as an amanuensis to a Cheltenham apothecary, and then he became assistant at a school at Fairford, also in Gloucestershire. On May 1st, 1762, at the age of twenty-two, Providence removed him to Northampton, whither he went to become usher in Mr. Ryland's school. Here he writes :—" I had still the same enemies to cope with. But here I had opportunities of gaining more knowledge of their manner of fight, of the devices of Satan, and of the best methods of defence. I was a slow scholar : and though they had not the head as before, yet their power was not gone. Here likewise, other temptations arose. Having read some criticism on various passages of the Hebrew and Greek Testament, and seeing in some places a different translation, I was determined not to read the Bible any more till I could read it in the original languages."

He joined the church at Northampton, on October 7th, 1762, says a touching memoir of him written in the Church book of College Lane, " being then a Pædo Baptist in Judgment, removed to London in Dec. 1763 & was dismissed to the Rev^d. Mr. Hitchin's Church in White Row, Spitalfields, he returned again to North-

ampton in Oct. 1765, when he immediately was admitted to occasional Communion, but was not actually admitted as a member in full Communion till Mar. 10. 1775, when he was redissmised to this Church from Mr. Hitchin's by letter."

The entry in the Church book of his admission in 1762 is as follows: "1762, October 7. Thursday Church Meeting, Thomas Trinder, first called by Grace under Rev. Mr. Madan's Ministry at Cheltenham Church in Gloucestersh'." Under date April 22, 1764, we find the following copy of his letter of dismission to London.

"Letter of Dismission of M^r. Tho^s. Trinder

"To the Church of Christ under the pastoral Care of the Rev^d. Mr. Edward Hitchin, London

"The Church of Christ meeting in College Lane Northampton sendeth Christian Salutation

"Honoured Brethren

"These are to certify you that M^r Thomas Trinder Was admitted a member of this Church October 7 1762 and that whilst he remained amongst us behaved as becometh the Gospel of Christ he being now by the Disposals of Providence fixed in London and signifying his Desire to have Communion with you in all the special Ordinances and Privileges of the Gospel: We do by this Act and Deed dismiss him from us, and recommend him to you and to the Care of y^e Pastor praying that the Lord May nourish him up in the Words of Faith and good Doctrine to everlasting Life, and that we may all meet in that blessed World which will be the Perfection of the divine and social life for ever

"We remain with true Esteem

"Your Affectionate Brethren."

The letter, upon which in 1775 he was fully re-admitted to College Lane, reads as follows:—

"The Church of Christ Meeting in White Row Spitalfields (late under the pastoral care of the Rev^d Edward Hitchin) To the church of Christ under the pastoral care of the rev^d John Ryland at Northampton sendeth Christian Salutation

"Honored Brethren

"Whereas our friend and Brother M^r Thomas Trinder some years ago was dismissed from you to us and taken into our full Communion but as the providence of God who fixes the Bounds of

our habitation has now removed him from us to you again, We do according to his request and your affectionate desire send him his dismission. We doubt not but with a humble dependence on the Divine Grace and an unshaken Faith in our Lord Jesus Christ his life will be with you as it Was with us an ornament to the Name and Profession of Christianity We conclude With Wishing you Grace, Mercy and Peace in a rich Abundance from God the Father and Jesus Christ the great Lord and head of the Church and the Holy Spirit, in whom We remain,

“Your Affectionate Brethren”

“W^m Croger

“David Rogers

“James Chapple

“Eliezer Chater.”

“Signed at our Church
Meeting Feb^y 17. 1775.”

Two or three years after his return from London Mr. Trinder was married, on June 1st, 1768, to Miss Martha Smith, a member of College Lane Church. The entry in the Church books of her admission reads thus:—“1767 Dec. 13th, Mrs. Martha Smith Governess of the Boarding School who came to Northampton 10 or 11 years ago.” “Mrs.” was the invariable title given to all women, whether married or single, who had grown out of girl-hood. To call a grown woman “Miss” was still regarded in many quarters as applying to her a very uncomplimentary epithet. As principals of a boarding school, wrote the Rev. John Ryland who knew both most intimately as a pastor and a friend, they were qualified beyond most other persons, “and a great number of their scholars, many of whom were awakened while under their care,” he added, “will have both their tutor and their governess in grateful remembrance, as long as they live.”

Two months after being re-admitted to College Lane Church as a full member, Mr. Trinder was chosen Deacon, the record being :

“1777 April, 11th: At this Church Meeting also our Brother Trinder and Brother Dent were by the unanimous Call of the Church appointed to the Office of Deacons—which they accepted with much Diffidence—and a Meeting of prayer was appointed and accordingly attended to this Evening on their Account.”

Six years passed before he was baptised. The Church book says, “He was fully convinced of Believers Baptism, and was Baptized by the late Pastor [Dr. Ryland] on June 1st, 1783 [at the

age of 43 and on the fifteenth anniversary of his wedding day] having from his first acquaintance with religion a conviction that Immersion was the original Mode of administering that Ordinance. Some very strong Affirmations of a neighbouring Pædobaptist Minister against it put him upon a very careful examination of the Scriptures respecting that institution, the result of which was a Conviction that the Mode he before preferred was essential to the right Administration of the Ordinance, & also that, contrary to his former Opinion, Believers only were the proper Subjects of it, & that Infant Baptism had no foundation in Scripture."

After a visit in August, 1794, to his old friend and pastor, Dr. Ryland at Bristol, Mr. Trinder's failing health rapidly forsook him, and Dr. Ryland hurried to Northampton to hold by the hand once more his valued and faithful friend. A few days before he died the sick-man asked Dr. Ryland, to give his love to the Church, and added that if some of them would come that evening and sing a hymn or two with him, it would be a gratification. Dr. Ryland has himself written the story of what followed:—"Accordingly, several members went to his house; two prayed and with a low voice sang a hymn or two. Mr. Trinder joined and sang bass with a stronger voice than could have been expected. He seemed afterwards pleased and refreshed, and was the next day (Saturday) as well as he had been for ten days before, or nearly so, but weak and languid. At dinner he did not talk much, but appeared quite serene and happy in his soul. About tea time he walked into the other room and laid down on his bed. In the evening, about seven, when his sister-in-law, Mrs. Wykes, came in, fearing he might take cold, she advised him to get into bed, but his strength failed, and his recollection was soon gone. His clothes were taken off, and he was helped into bed, but fell into a stupor, and lay almost motionless, breathing hard, with now and then a convulsive movement, till he fell asleep in Jesus, at midnight, about five minutes after twelve o'clock," on Sunday (morning) November 2nd, 1794.

It is evident from the foregoing that Mr. Trinder was a man whose quiet religious fervour led him in the peaceful walks of righteousness. He was throughout his life a warm and unostentatious supporter of his church; and during his diaconate, though it is recorded that he omitted to insert in the Church Book some incidents so immaterial that "it seems not of Consq^{ue} to insert them," his services were as valuable as they were freely rendered. He was throughout an earnest supporter of Foreign Missions; his

name is down for £2 2s., as one of the thirteen originators, in the year of the formation of the Baptist Missionary Society, and for a similar sum in each of the two following years. By will he left a handsome legacy to the Society printed in the *Periodical Accounts* as follows:—

	£	s.	d.
1795. Part of a Legacy bequeathed to the Society by the late Mr. T. Trinder of Northampton, paid by his Executors	300	0	0
1796. Ditto	100	0	0
1802-3. Part of a Legacy from late Mr. Trinder, Northampton	88	14	3
	<hr/>		
	£488	14	3

The legacy, the first ever received by the Missionary Society, was a fourth part of the residue of his estate after the payment of various legacies. A similar fourth part he left "unto & amongst the poorest and most necessitous of Ministers of or belonging to such Association [*i.e.* Northamptonshire & Leicestershire] for the time being in such parts shares proportion & manner as they the said Trustees or the major part of them shall from time to time think proper." The sum originally in 1796 was £484 in the Navy 5 per cent. Stock; and it is now (1893) £504 in the 2½ per cent. Consols (Annuities).

A further sum of £150 was left to the poor of College Lane Chapel, Northampton, "so long as public worship shall be performed at the said Meeting-house upon the principles of Gospel faith & holiness generally termed Calvinism & on the independent plan of Church Government on which I consider it was originally established." The money is now in the 2½ Consols, amounting to £285 4s. 3d.

Mrs. Trinder predeceased her husband on January 6th, 1790. Both were most highly esteemed, and from the nature of their occupation respected by the most educated of Northampton and the neighbourhood. Dr. Ryland's friendship has already been mentioned. Mrs. Newton, Cowper's friend and protector was on visiting terms with the Trinders, for we find Mrs. Unwin addressing a letter on October 7th, 1773, to "Mrs. Newton at Mr. Trinder's at Northampton." Moreover, Mrs. Unwin inserts in the letter "Pray present my affectionate remembrance to Mr. Newton and my sincere respects to Mr. and Mrs. Trinder."

In the Taylor Collection of Northamptonshire Literature is a manuscript volume of poems inscribed "T. Trinder," and evidently

in Mr. Trinder's handwriting. The contents are copies of verses and poems by John Newton, the Rev. John Ryland, and the Rev. B. Beddome. Among them is a hymn, "Fear not," commencing:—

Be gone Unbelief! my Savior is near
And for my relief will surely appear
By pray'r let me wrestle, and he will perform
With him in the Vessel, I smile at the storm.

It is signed "J[ohn] N[ewton]—addressed to Mr R: Hall."

The *Northampton Mercury*, of January 9th, of that year contains the following notice of the decease of Mrs. Trinder, written, says the *Baptist Register*, (vol. i. for 1790—93) "by a gentleman of very fine sense and elegance of manners":—

"On Wednesday last died, Mrs. M. Trinder, who, for twenty-four years, presided with prudence, tenderness, and affection, over a boarding-school of young ladies in this town. Among many other endearing and domestic virtues, she possessed the difficult, but happy art of conciliating the fondest affections of the young people entrusted to her care at the same time that she was assiduously improving their minds, and implanting those excellent principles which at this moment render so many of them good and virtuous characters. That she was a kind and tender wife; a sensible and faithful friend; a neighbour ever ready to assist and oblige; the tears and regret her death has occasioned will more fully evince than the strongest language can ever express."

In the book of verses already mentioned is a touching composition entitled "Elegaic Effusions," from the pen of Martha Johnson Bury, May 11, 1790, a former pupil. "To the memory of my much lamented Friend and Governess M^{rs} Trinder: Addressed *generally* to those who have been her pupils;—Inscribed particularly to her amiable Cousin, M^{rs} Goodwin." Mrs. Trinder's character is in part thus sketched:—

For well she studied every youthful mind
Rul'd by a smile, or by a frown controll'd,
Kind to the timid,—to the erring kind,
And only to unfeeling folly cold.

Mr. and Mrs. Trinder resided in a large house in Horsemarket, near the southern corner of St. Mary's street, which, according to the advertisement in the *Northampton Mercury*, contained amongst other apartments, "three Lodging and two Powdering Rooms;" and had attached, besides a pleasure and kitchen garden, "A small Temple and Summer-House."

Mr. and Mrs. Trinder were buried in College Lane Burial Ground. In the Chapel is placed a marble wall tablet which bears the following inscription :—

Safely repositied in a neighbouring Sepulchre,
 Rest the Remains of MARTHA TRINDER.
 Favoured with a quick and penetrating Mind,
 A tender Conscience, and lively Affections,
 Under the control of sound Reason, and a solid Judgment;
 Actuated by strict Integrity and holy Fear;
 She was peculiarly fitted for her Station
 As a Tutress of female Youth,
 And for all the Relations of Social and Christian Life,
 Which she adorned with the most exemplary Conduct,
 In her Christian Warfare,
 She was often perplexed, though not in despair;
 But endured as seeing him who is invisible.
 As she advanced to the gates of Death,
 She happily found the last Enemy destroyed,
 And peaceably entered the Land of Rest,
 Jan. 6, 1790, in the 54th year of her Age.

This is written for the Generations to come, Psa. cii. 18.

THOMAS TRINDER, the affectionate Husband of the above;
 a valuable member of society,
 a pious, active, and munificent Deacon of this church;
 entered into the joy of his Lord, Nov^r. 2nd, 1794; aged 54.
He was a faithful Man, and feared God above many. Neh. vii. 2.

In 1817, a little work in verse by Mr. Trinder was published bearing the following title :—

Geographical and Astronomical Definitions, so far as they relate to the Use of the Globes. By the late Mr. T. TRINDER, of Northampton

NORTHAMPTON: Printed and published by F. Cordeux, and sold by Conder, Bucklersbury, London; and all the Booksellers in Northampton and its Vicinity. 1817. Entered at Stationers' Hall. 12mo.

It was an attempt by means of rhyme to aid children in the study of geography; and was originally printed, the preface says, solely for use in his own school and for a few friends. It is evident, however, that the verses in the main were first printed in a curious book by Samuel J. Charrier, according to Watts [*Bibliotheca*

Britannica] a teacher of geography and the French language. The book bears the following title :—

A New Description of Europe, in various columns, whereby is exhibited, in one view, all its Empires, Kingdoms, Republics, and States, &c.

London, 1781.

Mr. Trinder's verses occupy two pages before the sub-title, and there is evidence that the "Verses on Gratitude" to those who had rendered aid to Mr. Charrier, inserted on the last page, were also written by Mr. Trinder. The lines mentions Lady Cave of Stanford Hall, and Miss Mary Wilson, as among those who had assisted the author, Mr. Charrier. It was after the publication of this book that Mr. Trinder amplified his verses on geography and printed them separately.

The reader is taken by easy flowing verse, considering the nature of the subject, through an introduction and the "properties and appendants of the globes," and geographical definitions, to the "chief manufactures of England, and the principal places where they are performed." The major part of this section, "the writer has specified from his own knowledge, but others he has been obliged to take upon trust." We append one verse, that on the "Leather Manufactory," to indicate the style of the book :—

To shield our hands from nipping frost,
To fit our country Gents to cross
Their hunters for the chase,
Worcester and Yeovil we should chuse :
And to be shod with boots or shoes,
Northampton is the place.

The book was republished by Mr. Cordeux in 1823 ; and was reprinted by E. Crick, John street, Newport Pagnell, in 1833. No copy of the first production—the privately printed book—is known.



Appendix.

WILL OF THOMAS TRINDER.

By his will dated the 9th July, 1793, Thomas Trinder, of the Town of Northampton, Gentleman, gave all his real and leasehold personal estates to his friends Joseph Dent of Northampton, Grazier, and Joseph Hall of the same town, Cordwainer, upon trust to sell and convert, and out of the moneys arising to pay (*inter alia*) £30 unto the Rev. John Ryland of Northampton, Doctor in Divinity and Teacher or Pastor of the Congregation of Protestant Dissenters of the Baptist Church assembling for Religious Worship at the Meeting House in College Lane in the said Town, and £15 unto Thomas Holtham, Precentor to the aforesaid Church or Congregation. All which legacies Testator directed should be paid within twelve calendar months after his decease.

The Testator also directed that £150 should be invested in the purchase of Government Stock in the names of the said Joseph Dent and Joseph Hall, John Ryland, Abraham Abbott of Kingsthorpe, in the County of Northampton, miller; Richard Manning of Kingsthorpe, baker; and Michael Smith and Richard Buswell, both of Northampton, Gentlemen; Upon trust to pay and apply the Dividends unto and amongst the poor members for the time being of the aforesaid Baptist Church assembling for religious worship in College Lane, and to such other poor constant attendants there for the time being as the said Trustees, together with the Deacons of the Church and the Trustees of the Meeting House for the time being or the major part of them, respectively, should think proper and deserving objects, so long as public worship should be performed at the said Meeting House upon the principles of Gospel Faith and Holiness generally termed Calvinism, and on the independent plan of Church Government on which Testator considered it as originally established.

The Testator also directed that one fourth of the residuum of the moneys to arise after payment of trusts in his Will mentioned, should be paid unto the Treasurer or Treasurers for the time being of the Particular Baptist Society for Propagating the Gospel among the Heathen which was instituted in or about the year 1792, to be applied and disposed of for the several purposes for which that Society was first instituted. He further directed that the remaining fourth part of such residuum should be invested in

the purchase of Stock in the names of the said Joseph Dent and Joseph Hall, who should either at the next general Annual Meeting or Association of the Ministers and Messengers of the Northamptonshire and Leicestershire Baptist Association which should happen after his death, or at the then following General or Annual Association, transfer all the said Stock to seven persons as Trustees to be chosen by the Ministers and Messengers who should be present at such Association, of which number the Testator directed that both or one of them, the said Joseph Dent and Joseph Hall should be chosen, and that the residue of the seven persons should be chosen out of such of the Members of congregation of the different Churches belonging to the said Association as the said Ministers and Messengers should elect; and the Testator directed that the Dividends of the last-mentioned Stock should be applied by the Trustees for the time being at all times thereafter yearly at such general or Annual Association or Meeting of the Ministers and Messengers belonging to the said Northamptonshire and Leicestershire Baptist Association (but which included and comprised several other Churches in divers other Counties) unto and amongst the poorest and most necessitous Ministers belonging to such Baptist Association for the time being in such shares and manner as the Trustees or the major part of them should think proper. The Testator further directed that in case both Charlotte Hall and Sarah Cooper, beneficiaries, should happen to die without issue before their Legacies, etc., should become payable, then one moiety of their Legacies, &c., should be transferred to the Treasurer of the Particular Baptist Society for Propagating the Gospel among the Heathen to be applied for the purposes for which that Society was first instituted; and the other moiety transferred and invested in Stock, and the Dividends applied in like manner for the necessitous Ministers belonging to the Baptist Association. The Testator appointed Joseph Dent and Joseph Hall his Executors.

The Will is witnessed by Tho. Hague, Phœbe Hanson, and R^d Buswell, and it was proved in the Prerogative Court of Canterbury by both the Executors on the 2nd January, 1795.

The following Advertisements from the Northampton Mercury refer to Mr. Trinder's house:—

To be Sold by Auction, By Edward Cox, Sometime next Month, A Neat Strong Stone-built House, situate in the Horse-Market, Northampton, late in the Occupation of Mr. Trinder. Also, the genuine Household-Furniture, &c. Particulars of which will be advertised next Week. Catalogues will be delivered in due Time.—November 22nd, 1794.

Valuable House and Genteel Household-Furniture. To be Sold by Auction, by Edward Cox, On Friday the 19th of December, at the Rose-and-Crown Inn, Gold-Street, Northampton, A Strong Stone-built House, neatly sashed, situate in the Horse-Market, Northampton, (late in the Occupation of Mr. Trinder, deceased): Consisting of four Cellars; a Hall, with a neat Light Stair-Case, two Parlours, a Kitchen, Wash & Brew-house, with other convenient attach'd Offices; three Lodging and two Powdering Rooms on the next Floor; and three Ceiled Light Rooms on the Attic-Story; a Pleasure and Kitchen Garden; a small Temple and Summer-House. The Premises are in excellent Repair and neatly finished. The Sale to begin at Five o'Clock. And on Monday the 22d, and three following Days, (Thursday excepted) will be Sold, All the neat and genuine Household-Furniture, Plate, and Plated Articles, Bed & Table Linen, China, Library of Books, Philosophical Instruments, and other valuable Effects. The Sale to begin each Morning at Ten o'Clock, and continue till all the Lots for each Day are Sold. N.B. Attendance will be given for viewing the House and Furniture, on Thursday the 18th, and on no other Day. Catalogues will be ready for Delivery in due Time, at the George, Peacock, Angel, and Rose-and-Crown Inns; at the Auctioneer's, and Place of Sale. The Library of Books, Maps, Prints, &c., will be sold on Friday.—November 29th, 1794.

Eligible Situation for a genteel private Family, or a Business that requires Room. For Sale by Auction, By Messrs. Blaby, On Thursday the 11th Day of February next, at Four o'Clock in the Afternoon, at the King's Arms, in the Horse Market, Northampton, A Most excellent well-built stone and sashed Dwelling House, replete with every Requisite both for Convenience and Comfort; comprising one arched Vault, three large Cellars, and large Kitchen beneath; an entrance Hall, two spacious Parlours in Front (one of which is now used as a Butcher's Shop), large and lofty Kitchen, back Ditto and Brew-house (both Uses); with Larder and suitable Pantries on the ground Floor; neat and lofty bed Rooms, and well-finished Attics. There are two entrance Doors, to each of which is a Flight of stone Steps; two Stair-cases; and in all other Respects designed and calculated, at a small Expense, to be converted into two genteel Houses.

The Extent of Ground from the Front, in the Horse Market, to the Back, where it opens into Pike Lane, is 289 Feet 9 Inches, and the Breadth, 39 Feet 2 Inches. A beautiful stone Pavillion, with three Arches, is erected about the Centre of the Ground; and at the Back, adjoining Pike Lane, is a two-stall Stable, slaughter House, fasting Pens, cow Houses, and Piggeries, all complete, and in good Repair, being mostly new built. This Estate being open, airy, and dry, is a most eligible Situation for building a Range of Houses upon, having a Communication from Pike Lane, without interfering with the Mansion House; and from the improving State of Northampton, in Consequence of the Grand Junction Canal and other local Causes, such Buildings are much in Request. Possession may be had at Lady Day next. For Particulars, enquire of Mr. Roddis, the Proprietor, on the Premises.—January 23rd, 1819.

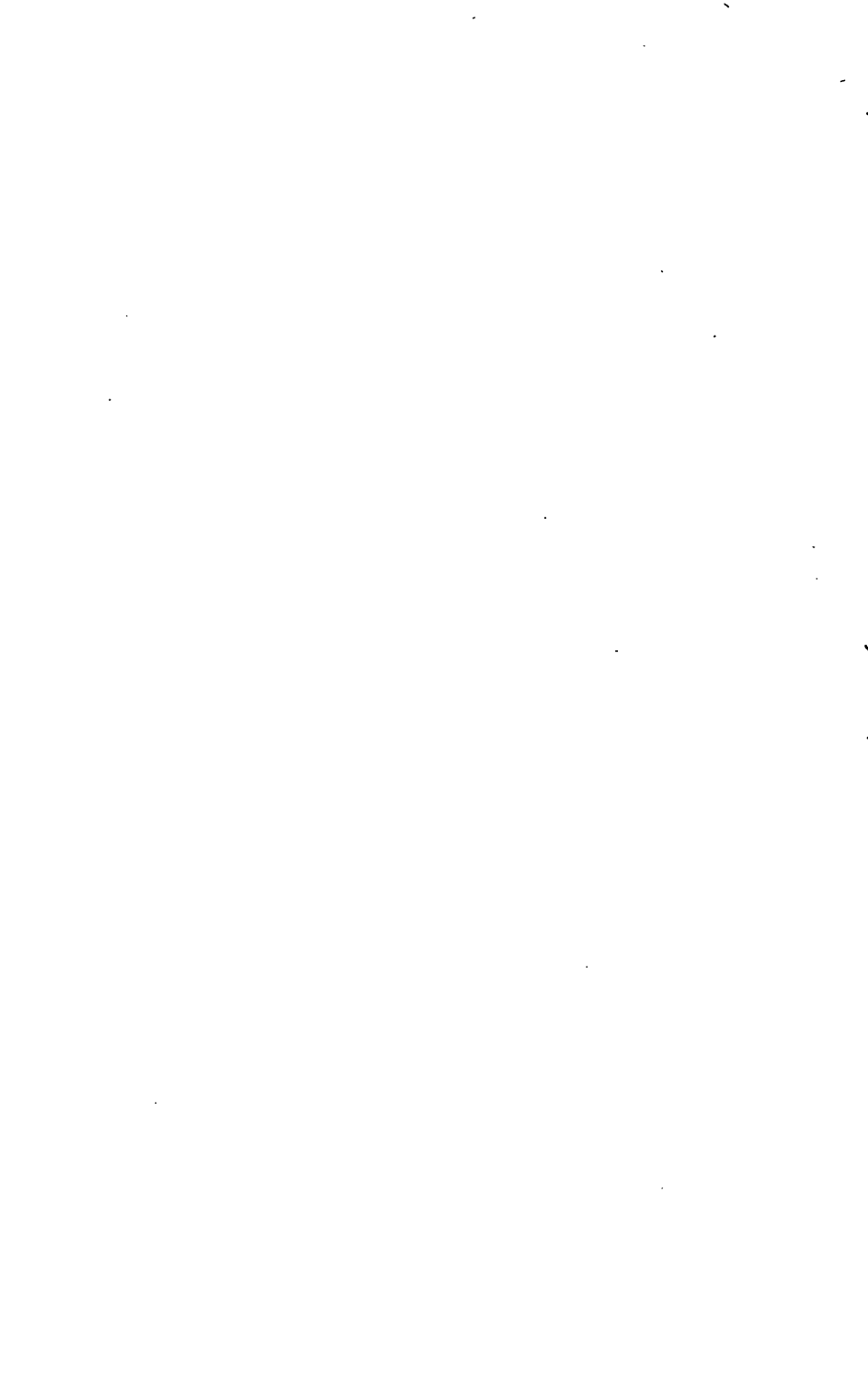


Date on a Mantle-piece at Helmdon.

THIS mantle-piece is in the parsonage house, and is now (1886) preserved in the porch. The date on it is one of those by which it has been attempted to show the use of Arabic figures long before the date commonly assigned to their introduction into this country — the fourteenth century. In *The Archæologia*, vol. xiii., 1797, are two papers on this carving and on the use of Arabic numerals, by the Rev. Samuel Denne, of Wilmington. In these papers are references to other disputed dates and to various works on Arabic numerals, &c. A plate accompanies the papers, on which is a view of the mantle-piece from Professor Wallis's paper in the *Philosophical Transactions*, vol. xiii. 399. This view is erroneous in some details. The representation now given is reduced by photography from a drawing made on purpose, to the scale of $\frac{1}{4}$ the real size. The date being the disputed part is given $\frac{1}{2}$ real size.



The block of oak forming this mantle-piece is 6ft. 6½in. long, 11in. wide and 11in. deep. The soffit is a four-centred arch of only 2¼in. rise, of a common sixteenth century moulding. The ground of the carved part is sunk about $\frac{3}{8}$ or $\frac{1}{2}$ inch. The workmanship of the whole is rude. The left half has in relief a dragon without legs, but with wings and a long tail. The other half is divided into six panels; on the 1st, 2nd, and 3rd of which is the date; and on the 5th a shield with the initials "W. R." on it, all in slight relief. Dr. Wallis it appears read the inscription "M° Domⁱ An° 133," and thus made the date 1133. Professor Ward made the date 1233. The mixture of Roman and Arabic figures is found in other places. It is odd that both these gentlemen should have mistaken the letter A in the first panel for M. The second panel contains "doⁱ," and about this there is no dispute. The third panel bears apparently "M 133," or "M 135," but there is a superfluous line in the M. The upright character next to the M must in some way stand for D or V or 5. It is conceivable that the last stroke of the M acted as one side of the V or U, and that by accident or clumsiness the carver broke out the bottom of the character. Or we may suppose the straight stroke a misconstruction of an Arabic 5, like many of that date, and as in France at the present day. The character of the whole piece and the section of the moulding preclude an earlier date than about 1500. Whether the two last characters are 33 or 35 matters little.



It has been mentioned that the initials "W. R." are carved on another panel. There seems little doubt that these are the initials of William Renalde, or Reynolde, A.M., who was instituted to the living in 1523, and to whom no successor is named till 1560. We have then strong corroborative evidence of the date 1533 or 35 being the correct one.

A(nn)o Do(min)i M°. V 33 or 35.

In the *Gentleman's Magazine* for 1800, vol. lxx. 1232, is an account of this mantle-piece, by R. Churton, with a plate of the date full size. See also Baker's *History*, i. 631. In nearly all these disputed dates the error has arisen from the second characters being misread. In some cases 5, being almost straight, has been taken for 1, so that 1500 is taken for 1100. In one case the 4 of the old form (said to be half of 8) is taken for 0, so that 1490 is read 1090. In *The Cambridge Portfolio*, vol. ii., 1840, is a notice and woodcut of one of these dates in which case 1552 was asserted to be 1112.

H. D.

[Only 25 Copies printed.]

[*Only 25 Copies printed.*]

A P A P E R

ON

Puritans in Northamptonshire,

DATED 16 JULY, 1590.

With Particulars of the "Classies"
holden at the Bull in
Northampton;

And of one Edmond Snape beeing or pretending to be
Curate of S. Peters in Northampton.

From the original MS. in the British Museum.

MS. Lans. 64, folio 51.

Northampton:

TAYLOR & SON, PRINTERS AND PUBLISHERS.

—
1878.



Articles wherewith ye Ministers of Northam, & Warwick shires are charged, etc. 16 July, 1590.

1. first, they have agreed upon, and appoynted amongst them selves certayne generall meetinge, w^h they call Synodes; and others more particulare in severall Shiers or Diocesses, w^h they call Classes.
2. Item, some of the especiall places so appoynted for the Synodes, are— London, Cambridge at tymes of commencement and Sturbridge ffayre, and Oxforde at the Act; because at those tymes and places they may assemble w^t least suspition.
3. It'm, in the sayde Synodes those there assembled treat and determine of such matters, as are eyther propownded unto them a newe, or have bene debated before in the Classeis as fyt to be considered on and provided for: And lykewise what course shalbe holden by the ministers in theyr severall places: w^h beinge concluded upon by the Synode it is holden autenticall, and is decreed to be put accordnglye in execution.
4. It'm, in the Classis beinge a more particulare assemblie of certeyne ministers in severall shires or Diocesses (accordinge to the appoyntment of the generall Synodes) meetinge in some private place for the moste parte after a prayer there conceived, and a sermon or exercise made; It is signified by some that were present, what hath bene determined in the last Synode: And then they doe deliberate as well for the better execution thereof, as allso what further poyntes they thincke convenient to be presented to the Consideraton of y^e next Synode.
5. It'm, accordinge to this place, sondrie, or at least one such Synode—or Synodes have bene holden at everie or some of y^e sayde places and tymes afore specified; and namelie at or aboute Sturbridge ffayre tyme last at Cambridge.

6. It'm, at all or some of such Synodes there have mett and bene assembled Dr. Whitakers, Mr. Cartwrighte, Knewstubbs, Travers, Charke, Egerton, Greneham, Warde, ffludd, Chatterton, Perkins, — Dike, Snape, and others; or some of them.
7. Item at some of the sayde Synodes it hath bene debated, concluded, agreed on, and determined by all or moste voyces; that Such as cannot preache, are no ministers: that the Sacraments oughte not to be receaved at their handes; that All one kinde of doctrine must be preached by those that favoure that cause towching the erectinge or establishinge the govern-ment: that Everie minister in his charge shoulde by all holie and lawfull meanes endeouvre to bringe in and establishe that govern-ment: that Ano athe, whereby a man might be tyed to reveale any thinge, w^{ch} may be penall to him selfe, or his faithfull bretheren, is againste charitie; and needs not, or ought not to be taken; or to lyke effect, or some thinge tendinge that waye w^t sundrie other poynts.
8. Item, the determinatons made in Synode have bene published & signified in sundrie of the Assemblies called Classes, and by them assented unto to be put in execution. Namelie, a Classeis hath bene holden at the Bull in Northampton; in Mr. Sharpes howsse, minister of ffawesley and in Mr. Snapes chamber; and in everie or some of them; where the same Decrees or Articles, and others have bene published and made knowne to be executed.
9. It'm, the ministers in Northampton shier (who especialle doe— assemble them selves at such Classes, and namelye were present at y^e afore sayde Classes) are Mr. Snape, Stone, minister of
Warkton *Wharton, Edwardes of Courtnoll, Spicer of Cookenoe, Atkins of Higham, fletcher of Abington, Larke of Wellingborough, Prowdeloe of Weeden, Kinge of Coleworthe, Barebone, and others; or some of them.
10. It'm, Mr. Snape declaringe upon a tyme his issue of dealinge at Oxforde about the cominge of Mr. ffavoure th elder; he declared this or the lyke forme of wordes to no lesse effect: Viz, he shewed, that in their Classes w^{ch} they have in this shier of Northampton (as they have in moste places of the lande beside) they had concluded generallye that, The dumbe ministerie shoulde be taught to be noe ministerie at all.
11. Item, he the sayde Snape then declared that in the same Classeis they had agreed upon this poynte; that they shoulde ioynntlye in their severall Charges and congregations teach all one kynde of doctrine tendinge to the erectinge of the government.

12. Item, he declared in these, or the lyke wordes: How say you (sayde he) if we devise a waye, whereby to shake of all the Anti-christian yoke and government of the Bishoppes: and will ioyntlie together erect the discipline and government all in one day. But peradventure it will not be yet this yeare and this halfe.
13. It'm, that they woulde doe these things in such sorte by these y^{er} Classes, that by the grace of god they (Viz, the Bishoppes) shoulde never be able to prevayle againste it.
14. It'm, upon the first of Peter the 5th he declared, that in the Church of god there oughte not to be anye government by Lo. Bishoppes; but that there oughte to be a Christian equalitie amonge the ministers of god; Nor the ministers of y^e worde shoulde goe wth their trowpes and traynes, as theyr manner is at these dayes.
15. It'm, that the Discipline of the Church is of an absolute necessitie to the Church; And that the Church oughte of necessitie to be governed by Pastors, Doctors, Elders, Deacons, and Widowes; w^{ch} he declared out of y^{es} wordes of Peter; The Elders, w^{ch} are amonge you. &c.
16. That here one, and there one, picked out of the prophane and common multitude, and put aparte to serve the Lorde; maketh the Church of god; and not the generall multitude: out of y^{es} wordes of Peter, But you are a chosen generation.
17. That as nothinge maketh a separaton betwene man and wife, but whoredome: so what soever beinge devised by the brayne of man, & is brought into the Church to be used in the outwarde worshippe and service of god (seeme it never so good and godlye, never so holie) it is spirituall whoredome; out of the seconde Commandement.
18. It'm, Mr. Snape beeinge demanded how a man coulde be a minister of god, that stooode onelye by the authoritie of man in respect of his outwarde callinge, and fell at his comandement; Answered, that he had bene in such a perplexitie him selfe; that rather than he woulde have stooode by the vertue of anye letters of Orders, he woulde have bene hanged upon y^e gallows.
19. It'm, Mr. Snape hath at sundrie tymes, or once at y^e least in the hearinge of others declared, that before it were longe; it

shoulde be seene, that they woulde have this government by Doctors, Pastors, Elders, Deacons, and Widowes; and that in deede all, or some of the sayde ministers afore articulated have begon in theyr severall Cures to erect them, or some parte of them.

20. It'm, let the paper (w^h is a coppie of a certayne wrytinge supposed to have bene set downe by him the sayde Snape) be shewed unto him, and let him upon his oathe declare whether he doth not knowe or beleeeve that the same is a true coppie of a wrytinge set downe under his owne hand, or not.
1. Edmonde Snape either heard of or feared a searche to have bene intended for bookes not autorized: and thereupon he caused to be caried divers sortes of such bookes to one George Bevis a tanner, desiringe him to lay them up in some secret place; who bestow-
ed them thereupon in his barke-howsse. And afterwards the sayde Snape fetched away agayne the sayde bookes or moste of them; but left 25 or there aboutes of the bookes called (A defence of the ecclesiasticall discipline) in 4^o againste Mr. Bridges, w^t the saide Bevis, and desired him to sell them after 14. or 16.^d and they or some of them were by him the sayde Bevis accordinglie solde.
2. It'm, Christopher Hodgekinson obteyned a promisse of y^e sayde Snape; that he woulde baptise his childe: but Snape added sayinge, you must then give it a Christian name allowed in y^e scriptures. Then Hodgekinson tolde him, that his wives father, whose name was Richarde, desired to have the givinge of the name. Well sayde Snape) yo^u must doe as I bid yo^u, least when yo^u come, the Congregation be troubled, Not w^tstinge Hodgekinson thinkinge it woulde not have bene made a matter of such importance, caused the Childe to be brought to St. Peters; and Snape proceeded in th' action (thoughe not accordinge to the booke of comon prayer by lawe established) untill he came to the namage of y^e childe: but hearinge them callinge it Richarde, and that they would not give it anye other name; he stayed there, and woulde not in anye case baptise the Childe. And so it was caried away thence, and was baptised the weeke followinge at All-hallowes church, and called Richarde.
3. It'm the sayde Snape beeinge or pretending to be Curate of St. Peters in Northampton, doth not in his Ministratons reade the Confession, Absoluton, Psallmes, Lessons, Letanie, Epistle, gospels;

Administreth the sacraments of baptisme and the supper, marieth, burieth, churcheth or giveth thanckes for weomen after Childeburthe, visiteth the sycke, nor perfourmeth other partes of his dutie at all, or at least not accordinge to the forme prescribed by the booke of Common prayer authorized; but in some changeth, some partes omitteth, and others addeth, choppeh, and minglith it w^t other prayers and speeches of his owne &c, as it pleaseth his owne humor.

4. It'm, sondrie Ministers who mett in one or more Synodes assembled wthin a yeaere and an halfe last past and lesse, concluded and agreed that everie man in his severall charge shoulde indevoure to erect a government of Pasto^rs, governinge Elders, and Deacons: That they shoulde teache and houlde, that all ministers who are called accordinge to the order of the Church of Englande to be an unlawfull, or have an unlawfull callinge: And that such allreadie beeing ministers, as stande affected well unto their Courses, and whom they dare trust, shoulde be induced to renounce their former callinge by Bishoppes, and to take a newe approbation by them in their Classis, beeing an assemblie of sondrie ministers wthin a certayne compasse in a shyer, and whereof they have aboute iiij. in a shier, or so manye as conveniently may be: And that this is the Lordes ordinance, wherebye onelye they must stande in theyr ministerit: And that the lyke approbation shalbe used in those that were not ministers before: And that after such callinge, they that were not ministers afore, may preache untill they be called to some certayne charge. At what tyme if the people of such place call them, then are they to be holden full ministers, and may minister the sacraments. Never the lesse it is permitted, that y^e shall goe to the Bishoppe for writinge (for their safe standinge in theyr callinge) as unto a Civill magistrate in a matter belonginge onelye to the out warde man, and none otherwise. ffor they holde, that thereby he receaveth not anye power to be a minister; or to lyke effect hath it bene concluded, or is practised amonges^t them.
5. It'm, in sondrie places of this realme such their determinatons have bene and are put in vre and practise: namelye in Northamptonshier, in Essex, Suffolke, Norfolke, Warwickshier, Devonshier, Cornwall, &c. The sayde Snape renounced or woulde not stande in his ministerie by the callinge of the Bishoppe, and was agayne (as afore) allowed or called by the Classis; but woulde not thereupon administer the Lordes Supper. But afterwards

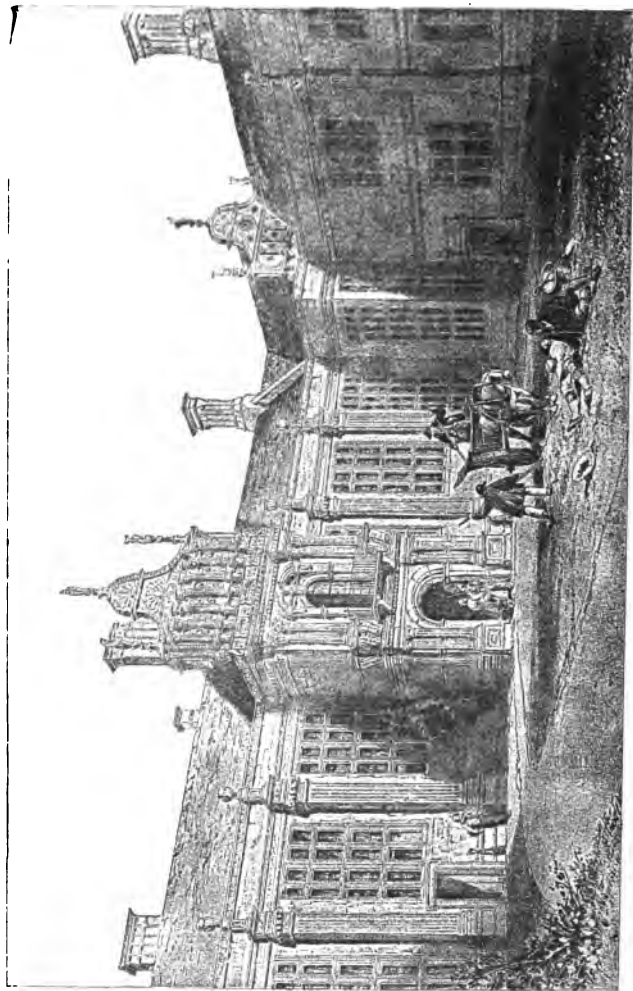
the parishe of St. Peters afore sayde, or some of them, knoweing that by reason such determinaton he might not accompte himselfe a full minister, untill some particulare congregation had chosen him; They did thereupon choose him for their minister: And by that callinge and as afore, doth he stande in his ministerie at this present, and not by the callinge of the Bishoppe.

6. Item, one Larke not farre from Wellingboroughe in the sayde shier beeinge not afore a minister accordinge to the churche of Englande had the approbaton of the sayde Snape and others of a Classis upon tryall made of him: And then was by them willed for his safe standinge to goe to a Bishoppe (as to a Civill magistrate onelye) for writinge.
7. It'm, accordinge to the usuall place concluded on in that behalfe, one Hocknell havinge bene 5. or 7. yeares afore a minister, beeinge to have a benefice was willed to bringe some testimoniall from the ministers of the sayde shier for his sufficiencie and conversaton, (because moste patrones that eyther them selves be so affected, or have frende so bene, have bene dealt w^t to such lyke effect.) Whereupon he cominge to the sayde Snape, was willed to renounce his first callinge, and not to stande by the Bishoppes callinge into the ministerie: And had to that purpose by him and his companions of the Classis a text given, and a daye prefixed to preach upon it: w^h was by Hocknell perfourmed before the Classis and others at St. Peters aforesayde. After w^h sermon the Classis alone beinge assembled, Hocknell was willed to stande aloofe. Then Penrie began to make a speeche, and to exhorte them to be carefull to call upon god and to deale w^t out affection in this action, &c. After w^h they fell to consultaton. Some lyked that he shoulde be admitted; and others misliked both because he had not delyvered the Metaphore that was in his text; and because he was no grecian nor hebritian. Who over-weyinge the rest, Hocknell was called for, and in some sorte comended. But y^e speaker of the Classis tolde him he must take more paynes at his booke, before they woulde allowe of him as a fytt minister. Whereupon Hocknell fell out w^t them, and contemninge theyr Censures did proceede and tooke possession of his benefice.

At the end of the MS. occurs :

"Sir, Be pleased to Transcribe this Copy, and return it as soon as possible pray send the proof back as soon as you can. From Mr. Leackes in the Old Bailey."

ASTORIA, OREGON
ASTORIA, OREGON
T. H. H. H. H. H.



KIRBY HALL, NORTHAMPTON.



The Hattons.

SIR Christopher Hatton, the dancing chancellor, was the youngest of the three sons of William Hatton of Holdenby, Northamptonshire. The family was an old one, and it was claimed, though on doubtful evidence, to be of Norman lineage. The family lived almost exclusively in Cheshire, until a younger son married the heiress of Holdenby. William Hatton, the grandson of this Hatton, was the father of the lord chancellor. His wife was Alice Saunders, daughter of Robert Saunders, of Harringworth, co. Northampton. Christopher was born at Holdenby in 1540, and his two brothers dying in their youth, he succeeded to the paternal estate. Mr. J. M. Rigg, in the *Dictionary of National Biography*, thus sketches the early life of Sir Christopher :

"Hatton was entered at St. Mary Hall, Oxford, probably about 1555, as a gentleman-commoner. He took no degree, and in November 1559 was admitted to the society of the Inner Temple, where, according to Fuller (*Worthies*, 'Northamptonshire'), he 'rather took a bait than a meal' of legal study. There is no record of his call to the bar, but the register was not then exactly kept (BAKER, *Northamptonshire*, i. 196; ORMEROD, *Cheshire*, ed. Helsby, iii. 230; WOOD, *Fasti Oxon*, i. 582). At the Inner Temple revels at Christmas 1561, when a splendid masque was performed, in which Lord Robert Dudley, afterwards Earl of Leicester, figured as 'Palaphilos, Prince of Sophie, High Constable Marshal of the Knights Templars,' Hatton played the part of master of the game (DUGDALE, *Orig.* pp. 150 et seq.) Tall, handsome, and throughout his life a very graceful dancer, he attracted the attention of the queen at a subsequent masque at court, and became one of her gentlemen pensioners in June 1564 (CAMDEN, *Ann. Eliz.* ed. 1627, ii. 43; NAUNTON, *Fragmenta Regalia*, 27; FULLER, *Worthies*, 'Northamptonshire'; *Cal. State Papers*, Dom. 1547-80, p. 242). On Sunday, 11th Nov. 1565, and the two following days he displayed his prowess in a tourney held before the queen at Westminster, in honour

of the marriage of Ambrose Dudley, earl of Warwick, with Lady Anne Russell, and he jousting again before the queen at the same place in May 1571 (STRYPE, *Choke*, p. 133; NICHOLS, *Progr. Eliz.* i. 276). Elizabeth gave him in 1565 the abbey and demesne lands of Sulby, nominally in exchange for his manor of Holdenby, which, however, was at the same time leased to him for forty years, and was two years later reconveyed to him in fee; she appointed him (29 July 1568) keeper of her parks at Eltham in Kent and Horne in Surrey; she granted him the reversion of the office of queen's remembrancer in the exchequer (1571), and estates in Yorkshire, Dorsetshire, Herefordshire, the reversion of the monastery De Pratis in Leicestershire, the stewardship of the manors of Wendlingborough in Northamptonshire, and the wardship of three minors (1571-2). She also made him one of the gentlemen of her privy chamber, though at what date is uncertain, and captain of her bodyguard (1572). It was the custom for the courtiers to make the queen new-year's presents, for which they received in return gifts of silver plate varying from fifty to two hundred ounces in weight. Hatton, however, always received four hundred ounces' weight of this plate."

"Hatton's relations with the queen were very intimate," is the universal verdict. How intimate will probably never be known. Mary Queen of Scots accused Elizabeth of being his paramour, and if the letters that passed between them, passed between any two people to-day, they would be regarded as conclusive evidence of that fact. But allowance must be made for the stilted language and artificiality of an age when exaggeration was the mark of the courtier. Whether this relation actually existed between the sovereign and her subject, or no; the relationship between them was at any rate only one degree less. They used the most endearing terms one to another. Hatton never tired of doing her will, she never wearied in giving him riches and favours; when they were apart he fretted and the queen pined. When he was ill, she visited him daily; when he went abroad for his health, she sent her own physician to look after him. She robbed the Bishop of Ely to give him Ely Palace, she made him Vice-chamberlain, Privy Councillor, and Knight, and in Parliament where he represented, first Higham Ferrers and afterwards Northamptonshire, he was the recognised mouthpiece of the sovereign. He was one of the Commission that tried Mary Queen of Scots at Fotheringhay, and on behalf of Elizabeth intrigued for the ill-fated Mary's death, throwing the onus of the execution off the shoulders of the queen on to the House of Commons. He was appointed Lord Chancellor in 1587, having previously been granted the manor of Parva Weldon in Northamptonshire and estates in other counties; the keepership of Rockingham Forest and the Isle of Purbeck; the demesne of Naseby; some Irish estates; the sites of four monasteries, &c.

Before his death a revulsion to Hatton seems to have come over Elizabeth. She exacted from him large sums that, he at any rate, never expected to have to pay to one with whom he was so intimately connected.

His annoyance and vexation helped on the dissolution, and he died of diabetes, at Ely House, on November 20th, 1591, at the age of 51. He was buried in Westminster Abbey, on December 16th.

"Hatton had been a friend and to some extent a patron of men of letters, in particular of Spenser, who gave him a copy of the 'Faery Queen,' with a dedicatory sonnet (see SPENSER, *Works*, ed. Gilfillan, i. 7); of Thomas Churchyard, who dedicated to him his account of the reception of the queen by the mayor and corporation of Bristol (14 Aug. 1574), his 'Chippes' and his 'Choise' (NICHOLS, *Progr. Eliz.* i. 393); and of Christopher Ockland, who in his '*Εἰρηναρχία*' (1582) describes him as 'Splendidus Hatton,' and in his '*Elizabethis*' (1589) lauds him for his part in the detection of Babington's conspiracy. After his death appeared 'A Commemoration of the Life and Death of Sir Christopher Hatton, Knight, Lord Chancellor of England, with an Epistle dedicatory to Sir William Hatton,' by J. Philips, London, 1591 (a poem more eulogistic than meritorious, reprinted for the Roxburghe Club in 'A Lamport Garland,' 1881); 'The Maiden's Dream upon the Death of the Right Honourable Sir Christopher Hatton, Knight, late Lord Chancellor of England,' by Robert Greene, London, 1591, 4to; 'A Lamentable Discourse of the Death of the Right Honourable Sir Christopher Hatton,' &c., London, 1591, (*Notes and Queries*, 3rd ser. i. 142). Hatton's death was also bewailed in a volume of verse entitled 'Musarum Plangores,' mentioned by Wood, 'Athenæ Oxon.,' Bliss, i. 583. There is also a high-pitched eulogy of him in 'Polimanteia; or the Meanes Lawful and Unlawful to judge of the Fate of a Commonwealth against the frivolous and foolish Conjectures of this Age,' by W. C. (William Clerke), Cambridge, 1595. He died unmarried, and left no will. His estates he had settled by deed in tail male first on his nephew, Sir William Newport, and then on his cousin Sir Christopher Hatton. Sir William Newport, who assumed the name of Hatton, succeeded to the estates, but died without male issue on 12 March 1596-7. Sir William's successor, Sir Christopher Hatton, was father of Christopher, baron Hatton of Kirby [q.v.]

"Hatton wrote the fourth act of the tragedy of 'Tancred and Gismund,' performed before the queen at the Inner Temple in 1568 (WARTON, *Hist. of Poetry* iii. 305). His name appears on the title-page of a little book entitled 'A Treatise concerning Statutes or Acts of Parliament, and the Exposition thereof,' London, 1677, 12mo, but there is no evidence external or internal by which the authenticity of the work, which is a very slight production, can be determined. His correspondence, portions of which had previously been printed in Murdin's 'State Papers' and 'Wright's 'Queen Elizabeth and her Times,' London, 1838, was published in its entirety by Sir Nicholas Harris Nicolas in his elaborate 'Memoirs of Hatton,' London, 1847, to which is prefixed a fine engraving of his portrait by Ketel.

"[Nicolas's Memoir; Foss's Lives of the Judges; authorities cited.

"J. M. R." [J. M. Rigg.]

CHRISTOPHER, the first Lord Hatton was the eldest surviving son of Sir Christopher Hatton, K.B., of Clay Hall, Barking, Essex, and afterwards of Kirby, Northamptonshire. Sir Christopher was the cousin of Lord Chancellor Hatton, to whom the estates descended on the death of Sir William Newport without male issue. Christopher, Lord Hatton, was baptised at Barking in July 1605, but it is believed he was born in December 1602. He was educated at Jesus College, Cambridge, and was created K.B. at the coronation of Charles I. in 1626. In 1636 he became steward of Higham Ferrers and of several manors in the neighbourhood. He was returned to Parliament for Higham Ferrers in 1640. In the civil war he joined King Charles at Oxford, and was made keeper of Olney Park and raised to the peerage, on July 29th, 1643, as Baron Hatton of Kirby. In August 1648 he retired to France, and after the restoration he was appointed Governor of Guernsey. He afterwards forsook his family, says Roger North, to live in Scotland Yard, London, and "divert himself with the company and discourse of players and such idle people." He married Elizabeth, eldest daughter and co-heiress of Sir Charles Montagu, of Boughton, Northamptonshire, and had two sons and three daughters. He died at Kirby on July 4th, 1670, and was buried in Westminster Abbey. He was a lover of antiquities, and published the "Psalter of David" in which he wrote a "prayer suitable to each psalm." His wife who survived him was killed in an explosion at Guernsey in 1672.

CHRISTOPHER, the first Viscount Hatton, was the elder of the two sons of the first Baron Hatton. He was born in 1632. He was with his father in Guernsey where he filled several appointments, was Governor of the Island during his father's absence, in 1665, and eventually (in 1670) succeeded his father as Baron Hatton and Governor of Guernsey. On the night of December 29th 1672 Hatton had a marvellous escape at Guernsey. The powder magazine blew up. His mother and, his wife (Cecilia daughter of John Tufton second earl of Thanet), and several servants, were killed. He was appointed Lord Lieutenant of Northamptonshire in 1670 and custos rotulorum in 1681. In 1683, he was advanced to be Viscount Hatton of Gretton in Northamptonshire. In 1688 he became captain of Grenadiers in the Earl of Huntingdon's regiment of foot, and was the only one of the officers who in November of that year refused to join his commander in an attempt to secure Plymouth for James II. Hatton was thrice married. Of the issue of his first marriage (with Cecilia Tufton) only one daughter grew up. She married Daniel Finch, second Earl of Nottingham. His second wife was Frances, daughter of Sir Henry Yelvertoft of Easton Maudit, Northamptonshire. None of her children survived him. In 1685 Hatton married Elizabeth, daughter of Sir William Haslewood of Maidwell, Northamptonshire. By her he had a numerous progeny. He died in September 1706, and was succeeded by his eldest son and heir, William, who died unmarried in 1760. Henry Charles another son succeeded him, died the same year without issue and the title became extinct. To the first Viscount Hatton belonged the bulk of the Hatton papers in the British Museum.



King Charles at Naseby ;

OR

Royalty in Northamptonshire,

And what came of it.

CHAPTER I.

It was the 7th of June, 1645,—that year so full of memorable scenes, so potent in their influence on the after-time. The day had been gloomy and overcast, and the sun, sinking behind a heavy bank of clouds in the west, threw a lurid and fast-lessening light upon a small body of mounted men, whose slow pace and dejected looks were well in keeping with the sombre aspect of the sky and all things round. Yet one might easily perceive, despite their saddened mien—by their long-curved locks and well-trimmed beards, and by their dainty jewelled hands—that these belonged to the Royal ranks: to that party whose gaiety and careless bravery had won them the distinctive name of “Cavaliers”; while the splendour of their dresses and accoutrements bespoke them of high rank amongst the followers of “his sacred Majesty.”

But now no sound of mirth or jesting broke the silence of the summer eve—their wonted reckless mood was stilled by some misfortune past or near at hand; and as the coming tempest casts o’er all the land the shadow of its gloom, so in their clouded looks might well be read the presence of some overpowering ill.

Foremost rode one upon whose melancholy visage sat a sullen heaviness, as of despair. His features were handsome, though their expression was haughty and contemptuous, and something of insincerity might be detected in the shifting glances of his eye. This was the first Charles, King of England, whose fortunes at this moment seemed to point to a conclusion adverse to his power. Nearly three years had passed since the commencement of the war between King and Parliament. The great defeat at Marston Moor had left the Royal party almost without hope in the North; while under Oliver Cromwell the army of the Parliament had become equal in courage, more than equal in discipline, and stronger in enthusiasm than that of the King, many of whose chief supporters were more than suspected of lukewarmness in the cause, and whose followers were disheartened by the recent successes of the Roundheads. True, a little light seemed now

to relieve the general gloom, for the garrison at Oxford, rendered desperate by long siege, had sallied forth and utterly destroyed the enemy's works; so that Sir Thomas Fairfax, the general of the Parliamentary forces, had deemed it wise to raise the siege, and was marching towards Northampton in the hope of intercepting Charles, who, with some five thousand horse and a like number of foot, was on his way to Daventry, intending thence to reinvictual Oxford, and await the coming of the rebel host.

Besides the King, the party comprised some of the chief officers of the Royal Army, with some of his Majesty's private attendants. Amongst the former were Prince Rupert, the nephew of the King, who had charge of the Horse, and to whose reckless impetuosity defeat had more than once been ascribed; Prince Maurice, his brother, who held a command under Rupert; the Lord Astley, commander of the Foot; the Earl of Lindsey, leader of the King's Life Guards; Sir Marmaduke Langdale; the Lord Bernard Stuart, newly made Earl of Lichfield; the Earl of Carnwarth, and many others whose names are well known in connection with the Civil War.

And now, as the King, with his body-guard of tried and trusted friends, drew near to the little Northamptonshire town, a strange foreboding of evil seemed to have taken hold on the hearts of all, and though they spoke not of it, each one felt its chilling influence; and silence, strange and mournful, fell upon the courtly train. Perhaps this feeling of depression was in some measure occasioned by a change of tactics on the part of Charles, who a few days since had been busily planning an expedition designed to rescue the North out of the hands of the Parliament, but on learning the altered condition of affairs at Oxford had abandoned this project, and ordered an immediate advance to Daventry. Fairfax and his men, it was known, were eager to encounter the Royalist forces, expecting an easy victory over them; fatigued as they were by the long-continued siege of Leicester, and by rapid marchings to and fro. Nevertheless, Charles went on his way fully determined to meet and to fight them.

The road they were now traversing was little more than a mere horse-track, winding through open pastures dotted here and there with clumps of ash or beech. As the cavalcade passed through the outskirts of a group larger than ordinary, and marked the increasing violence of the wind and the ominous patter of raindrops on the leaves above them, they, with one consent, put spurs to their horses and increased their pace to a rapid canter.

When they emerged into the open ground once more, Charles, glancing hastily around, turned to his nephew and abruptly asked:

"Know ye how many of these league-long miles yet lie betwixt us and our resting place?"

Rupert drew up alongside his leader, and replied:

"Scarce two, your Majesty; were youder clump of trees removed we might even now behold the scattered habitations of the town. A few yards farther, and the church leaps into view."

While he spoke, a loud laugh—harsh and dissonant enough to startle the most self-possessed of men—rang out from an old hawthorn bush beside the road, and as the eyes of the king turned wonderingly in that direction, the tall, lank figure of a man advanced a few paces from the shelter of the foliage, and halted before him.

Half expecting some message, though the dress and manner of the man forbade the idea of its being a friendly one, Charles drew rein, and the stranger, in a voice as little musical as his laugh, exclaimed :

“Church and State! The unholy alliance of Superstition and Mammon against Truth! I say to thee, man, beware! The Lord hath declared His judgment, and delivered thee to the spoiler. Laud and Strafford are fallen, and Finch hath fled, and now the day of thy doom is at hand. Repent, I say, and cleanse thy soul of its sin, ere the time of probation be past. Hear the word!”—

“Hold thy peace, knave, an’ thou wouldst keep thine ass’s ears uncropp’d”; angrily interrupted Rupert, to whom the rampant spirit of Puritanism was as the javelin of the Spanish bull-fighter—a goad that lashed him into fury.

“An ass’s jawbone sorely smote the Philistines in days of old,” was the stolid answer, “Instruments weaker and more vile than I have served the Lord in time of need. He respects not the great and mighty of the land, but seeks His chosen among them that are humble and meek. Again I say, repent, O king; for surely as the rain now falleth on thee and on me, so surely the hand of the Lord shall fall upon thee—yea, heavily!”

“Peace, fool!” cried Rupert; “my hand shall be heavy on thee an’ thou still not thine insolent tongue. I pray your Majesty,” he continued, turning to the King, “heed not this madman’s vain discourse; the rain now falleth fast, and shelter were a welcome thing.”

Charles, during this brief colloquy, had kept his haughty eyes fixed on the stranger’s face, while a slight smile curled his lips. Now, flinging a gold coin at his feet, he said :

“There’s payment for thy counsel, friend; now, wouldst thou serve thy king, lead to the inn in yonder town as speedily as in thee lies.”

“I serve not the sous of Belial,” was the uncourteous reply, “and for thy gold, keep it to win new minions for thy Court—it buys them, soul and body too.”

The choleric Rupert, impatient of this long delay in the fast-falling rain, now clapt spurs to his horse, and, drawing his rapier, dashed forward with the warning word, “Away!”

The sturdy Puritan, unprepared for this sudden movement, stumbled in attempting to avoid the animal, and, receiving a smart blow on the rear of his person with the side of the rapier, disappeared headlong into the bushes whence he had emerged; while the Cavaliers, eager to escape the drenching which threatened them, resumed their journey at a smart trot, and in a few minutes were welcomed by the obsequious host of the Wheat Sheaf Inn at Daventry.

CHAPTER II.

Four days have elapsed since Charles and his retinue took up their quarters at the Wheat Sheaf Inn. The Royal army is encamped upon the Borough Hill, and the time has been fully occupied in re-victualling Oxford and in preparing for the coming of Fairfax and his troops. On the last day, the 11th of June, they have marched from Stony Stratford to Wootton; their next day's march will bring them to Kialingbury; and country people, coming to Daintry in the evening, tell of the grim joy there is amongst the soldiers of the Parliament at the near prospect of an encounter with the foe.

So night draws on, and Charles, taking counsel with his chieftains, resolves to remain in his present position and await the issue of the approaching conflict. The announcement of this determination is hailed with satisfaction in the Royalist camp, where the prospect of a battle is eagerly welcomed; for the Cavaliers were ever impatient to engage the enemy, when near enough to strike a blow, and at this time they believed their numbers greatly to exceed those of the Roundheads, and so counted victory certain.

About ten o'clock the king retires to rest, several of his attendants occupying an apartment adjoining his Majesty's chamber, while sentinels are posted around the house, and at various points in and about the village.

Profound silence gradually settles over the place, broken only by the tread of the sentinels, or by an occasional challenge as they encounter each other in their vigils.

Midnight is past, when suddenly an unwonted disturbance in the King's chamber arouses the attendants. Hurriedly they enter, and find his Majesty sitting up in his bed, exhibiting signs of great agitation and alarm. But they see nothing which they can imagine to be the cause, either of his disturbed condition or of the noises they have heard.

"What calls ye hither?" questioned Charles. "Why are your faces painted pale with fear?"

"We heard, your Majesty," their chief replies, "strange sounds within your chamber—a loud noise as of an angry voice, and groans, and gasping sighs. Sounds full of fear and wondrous strange—we know not what they mean."

"O friends," the trembling monarch cries, "the sounds ye heard were wrung from me by deep distress. Sleeping I lay, dreaming of happy days long passed, when suddenly, athwart the pleasant scenes my fancy drew, there came a shadow, and a sense of fear which I could not define; and then, dark as in life, and with an added terror in the chill and moveless lustre of his eye, I saw the awful form of Thomas Wentworth, Earl of Strafford, long my friend, and to whose arm and brain I trusted undecieved. But his foes triumphed, and I, faithless, gave him to the block. Thus when I saw his stern eyes fixed with steady gaze on mine, my heart stood still, and tremblingly I cried, 'Art thou not dead? I thought thy blood was spilled for me!' 'Tis true, my liege," he answered, "I did die, as men

who trust to princes' favour do; but yet I came not to upbraid thee, but once more, as in the days ere yet my spirit fled its earthly tenement, to be thy friend and counsellor—the guardian of thy good. Take heed, take heed, I say, tarry no longer here; there is a foe at hand whom thou may'st never hope to quell by force of arms. Hie thee then northward, shun the coming fight, if thou would'st have thy future fortunes fair! So having said he vanished and I woke, trembling and full of fear and wonder. What may this ghostly shape portend? Methinks 'twere best to heed its warning and avoid the rebel host."

"My liege, your thoughts are yet under the influence of this startling dream. But pray you, sire, consider; what you have seen is but an insubstantial vision of the night, a phantom shape your troubled fancy wrought; perchance the product of your evening meal—the fruit of a disordered system. That it hath in it much of mystery is but to say it is a dream; but I beseech your Grace, let it not weigh against the many reasons why we should not fail to meet the loud-voiced vaunting rebels. A few miles only divide us from their camp, and to move northward now would look like flight—more than all else disastrous to thy cause. Let men not say that England's monarch feared to meet a hireling rabble of lewd serving men."

"Thou'rt insolent, sirrah!" the monarch fretfully rejoins. "Not even thy thoughts should dare impute dishonour to thy King."

"Pardon, my liege. I sought only to win thy thoughts from an unwelcome theme. Dismiss this vision from thy mind, and seek forgetfulness in sleep. To-morrow thou wilt look with other eyes on this imagined warning. I pray thee let it trouble thee no more."

"Fain would I sleep, but this fell shape hath banished slumber from mine eyes. But go ye to your couches; it may be that in the silence sleep shall visit me again. Be near me lest I need ye."

The attendants thereupon withdrew, and the King sleeps fitfully until the morning, rising fully determined to obey the injunction of his shadowy visitant, nor tempt the issue of the forbidden fight.

CHAPTER III.

On the succeeding morn much wonderment was excited by the account of the King's visionary warning, and the probability of his being influenced by it was discussed with considerable animation. It was late in the day ere his council were summoned to attend his Majesty, and they found him pale, preoccupied, and irritable. He received the news of the reported advance of the Parliamentary army from Stony Stratford to Wootton with marked agitation, and hurriedly announced his determination to proceed northward without delay. This avowal drew from the fiery Rupert an indignant protest.

"What, sire!" he cried. "Shall English gentlemen fly at the coming of a mob of tapsters? God forbid! Foul shame it were upon the Stuart name that men should say

we feared to meet these hirelings of the rebel Parliament. But yesterday your Majesty approved our wish to fight; whence comes this altered mood?"

"Thou hast ever too much appetite for fighting," answered Charles. "We deem it not expedient to give battle here, but to march further north, where we may place ourselves to better vantage to engage our foes. Moreover, I have had this night a warning which I dare not disregard; one who hath passed the portal of the grave stood by my bed, and urged me, in most solemn sort, to shun a conflict here, for that amidst the foe was one no force of arms might overcome."

"And shall a dream confound the cause of England's King?" Rupert exclaimed, "Hath your Majesty considered how dearly a retreat might cost us now?"

"We are well persuaded of the wisdom of our choice," said Charles, "If we move on to Leicester we may draw more Foot from Newark, and await the coming of the reinforcements we expect; so strengthened, we shall meet the foe with steady confidence, and haply win some victory worthy of our cause."

"Danger lurks even in delay," the Prince rejoined, "Here we are posted well to meet a foe of greater strength than Fairfax' present force; both horse and foot are fresh, and eager for the fray. What arguments more strong than these?"

Charles, with a gesture of impatience, rose and hurriedly ejaculated:

"Why seek to drag me to my fall? So surely as I linger here I lose what little yet remains of my once kingly state. I pray you let me hold the semblance while I may."

"Your Majesty is too much moved by the remembrance of a dream," said the Lord Astley, "take comfort in the thought that many loyal hearts are with you here, ready to dare all and endure all for your sake."

"I know it well," cried Charles, walking with hasty footsteps to and fro; "'t's for those loyal hearts I grieve, for well I know they give their friendship and devotion to a falling cause, and where they merit much they shall win but disaster and a name unjustly tarnished. Woe is me."

After a whispered consultation with the others, Rupert laughingly addressed the king:

"Methinks the evil spirit of your nightmare lingers yet with your Majesty, let us therefore quit this question for the nonce, and give the morn to some more lightsome task. What think you, sire, of a merry hour with hawk or hound?"

The king paused in his walk with clouded brow, conscious that if he accepted this proposal he virtually gave up his determination to go northward, he yet lacked the strength of will to persevere in his opposition to Rupert. Turning to the Lord Astley, he inquired:

"What think you; may we give an hour to pleasure?"

"Surely, your Majesty."

"So be it then; let us despatch all needful business and depart."

And ere an hour had passed the king went forth a-hunting with his gaily-apparelled court.

CHAPTER IV.

When the Royal party returned late in the evening of that day it was evident the pleasurable excitement of the chase had failed to clear from the king's brow the gloomy shadows which had rested there in the early morning-time. Nor did the intelligence that greeted his coming tend to brighten his clouded aspect. For during the afternoon a party of horse belonging to the army of the Parliament had ventured within a short distance of the Royal camp, creating no little alarm in the ranks of the leaderless Cavaliers. After observing the strength and position of the king's forces, and making prisoners of certain stragglers who fell in their way, they returned to Kialingbury, where it was ascertained Fairfax and his army were now encamped.

Little comfort, it may be guessed, had Charles in this near neighbourhood of that foe against whom, if he gave credence to the warning of his dream, his arms might not prevail.

And now the deep impression of that disregarded warning was renewed with added force, so that his thoughts, already tinged with dark forebodings of his falling fortunes, took a still more sombre tone as he dwelt upon the chances of the coming struggle—for he saw that it was now too late to avoid a meeting, even if he were prepared to yield to the promptings of an undefined and perhaps causeless dread.

At length, recognising the necessity for prompt and decisive action, he called his officers around him and discussed with them the wisest course to follow. As it appeared likely, from the unexpected boldness of the enemy (for hitherto the Cavaliers had accustomed themselves to look somewhat contemptuously on their opponents—too lightly estimating their prowess—mistaking, indeed, the absence of those showy qualities which distinguished themselves for lack of courage), that little time would be allowed to elapse before they advanced to attack the Royal camp, it was resolved to hold their present strong position, making every preparation to render their defence as perfect as the scant time would allow.

These matters kept the king busily engaged throughout the evening, and about an hour before midnight he retired, wearied with the excitement of the day, and soon was sleeping heavily.

But not for long this tranquil rest continued. The hour of twelve had scarcely passed ere the attendants were hastily summoned by a call from his Majesty, and upon entering his chamber they found him bathed in perspiration, and in a state of extreme agitation.

In answer to their inquiries, he told them that the apparition of the previous night had again appeared to him; but changed in that his aspect now was angry and menacing.

"Scarce were mine eyelids closed," he said, "when once again the ghostly form of yesternight appeared, but full of wrath and majesty—terrible in the condemnation of his eye and in his stern reproachful words. 'Why hast thou dis-

regarded me?' he cried, 'Ungrateful and perverse, I fear thy folly yet will cost thee dear; heed now the words I speak—for I may visit thee no more—if but another day thou lingerest here thy cause is lost beyond repair. Up and away! Let nothing tempt thee to remain, or thou shalt rue it evermore. Remember and obey!' And with a gesture of command he slowly faded from my view."

After a moment's pause, during which the attendants confusedly endeavoured to re-assure him, Charles resumed:

"Call up mine officers. Bid them make instant preparations to depart. No force on earth shall win me from this fixed resolve. Hasten! I say; the dawn shall see us on our way."

And despite the fierce opposition and mocking jibes of Rupert, or the more respectful persuasion of others, to this determination he adhered; so that by three in the morning of the 13th June the Royal army was in motion; and General Fairfax, riding near to Floore about that time, saw numbers of the Royalists riding fast over Borough Hill, which at first inclined him to believe they were preparing to advance against him. But returning to his headquarters about five o'clock he learned from his Scout-master, General Watson, that the Cavaliers were drawing off from Borough Hill in the direction of Harborough, and this intelligence was confirmed by other scouts who came into camp later.

Fairfax therefore called a council of war, to determine what course to pursue, and while they were yet debating there arrived Lieut.-General Cromwell with some 600 horse, who were welcomed with shouts of joy by the whole army. Immediately drums beat, trumpets sounded to horse, and the entire host was drawn up ready to march; while a party of horse, under Major Harrison, was despatched to Daventry to bring further tidings of the enemy's movements. On their return, confirming the direction the Royalists had taken, a strong body of horse, under command of Colonel Ireton, was told off to follow and fall on their rear if he saw fit; while the main army set off towards Harborough, halting that night at Guilsborough, at which place news was brought the General of good service done by Ireton in falling on the rear of the Royal army at Naseby, where he took many prisoners and spread great consternation throughout their ranks.

CHAPTER V.

To return to the King and the progress of events in the Royal camp.

After the hurried march of the day the main portion of the army took up their quarters in Market Harborough, where Prince Rupert and other principal officers also remained; Charles and his personal attendants going on to Lubbenham Hall, the residence of Major Hawke; while the rear of the army, as already mentioned, stopped short at Naseby, until, scared by the incursion of Ireton and his troops, they beat a hasty retreat to Harborough, and startled their comrades with the news of the unexpected nearness of the Roundheads.

It was eleven at night before intelligence of this attack was conveyed to Charles, by whom it was received with an unreasonable amount of alarm. In truth, it suited too well the tenour of his thoughts—the repeated warning of his dreams, and the fears engendered by his superstitious regard of such omens, induced a state of mind which rendered calm reflection an impossibility.

Acting under the influence of the terror occasioned by this apparent confirmation of his fears, he insisted on quitting, at that late hour, the lonely house which gave him shelter in order to join Rupert at Harborough, where the presence of the army would at least ensure him against absolute danger.

Arriving at the hostelry where Rupert had fixed his quarters, Charles sent to request the attendance of the Prince and other chief officers. On their arrival a council of war was held, and the question of their future action discussed. Rupert, as usual, pressed eagerly for an engagement, declaring that the Parliamentary force was unequal to cope with that of the King, being inferior in number both of Horse and Infantry. Many of the older soldiers, with whom the King sided, urged that it was best to avoid fighting; but after a somewhat heated debate it was agreed to give battle, inasmuch as the enemy was too close at hand to make it probable a collision could be long delayed, if, indeed, it were possible even now to withdraw before Fairfax was upon them. This point being settled, it was further determined not to wait an attack where they now lay, but early in the morning to go out and seek the enemy.

So passed the night, and the sun rose upon that memorable day—Saturday, the 14th of June, 1645. At an early hour the army of the King was set in order, upon a rising ground about a mile on the southern side of Harborough. The main body of the Foot, about 2,500 men, was under the command of Lord Astley; Prince Rupert led the right wing of Horse, numbering about 2,000; the left wing, consisting of some 1,600, being under Sir Marmaduke Langdale. The reserve comprised the King's Life Guards, led by the Earl of Lindsey, with Prince Rupert's Regiment of Foot and the King's Horse Guards, both under the Earl of Lichfield, numbering in all some 1,300 men.

As the ground occupied by the army presented many advantages for receiving or making a charge, it was deemed advisable to stay there and wait the coming of the enemy.

So they remained in position, patiently expectant, until eight o'clock, when they began to wax incredulous of the intention of Fairfax to engage them. A scout was thereupon sent out to gain information as to the Roundheads, but he, not going far enough afield, neither saw nor heard anything of them, and returned without news. Immediately after his return a rumour spread amongst the soldiers that Fairfax was retiring, and Prince Rupert presently moved forward with a body of horse and musketeers to test the truth of this report.

He had barely proceeded a mile, however, when he learned that Fairfax was rapidly advancing, and ere long beheld the van of his army in full march. Rash and impetuous as ever, Rupert sent back a messenger to request that the army should move forward, and pressed on with his horse. The messenger, probably not remembering the exact words he had to deliver, said "that the Prince desired they should make haste." In obedience to this order, they quitted the advantageous position they had occupied, and in some hurry and disorder advanced in the direction of Naseby. About ten o'clock they came in sight of the enemy, whom they found posted on a rising ground of considerable ascent, their elevated position enabling them to ascertain the strength of their opponents and to place their forces to advantage.

Prince Rupert stayed not until a proper disposition of the Royal ranks had been made, but led his horse to the charge almost before the larger portion of the army had reached the foot of the hill; and so commenced the great battle of Naseby, which it is needless here to describe, the result of which proved so disastrous to the fortunes of King Charles.

CHAPTER VI.

The fight at Naseby is ended, having lasted nearly three hours, leaving Fairfax and Cromwell undisputed masters of the field.

There have perished on the King's side more than 600 men, including 150 officers and gentlemen of quality. The broken ranks of the Royalists were pursued by the enemy's horse for a great way—some, it is said, within two miles of Leicester, a distance of eighteen miles; numbers being slain or made prisoners all along the route.

The total number taken in the field has been variously estimated at from 4,000 to 5,000, including nearly 500 officers, besides the King's footmen and household servants; the rest common soldiers.

In addition to this large number of prisoners, there fell into the hands of the Parliamentary soldiers a considerable amount of booty, including the riches of the Court and the King's officers, and a vast quantity of plunder brought from Leicester; while the whole of the Royalist artillery was left on the field, with 8,000 other arms, the Duke of York's standard, and more than one hundred other colours. The loss of the King's cabinet, with many private letters of the greatest consequence, was not the least misfortune that befel the Royal cause on this unlucky day.

At night, Charles arrived, by way of Leicester, at Ashby de la Zouch, and shortly afterwards, with about 2,500 horse, passed through Cheshire into Wales. Sir Marmaduke Langdale, with about an equal force, repaired to Newark; these being all that could be got together at that time.

In September following, Bristol surrendered to the Parliament; and but a short time afterwards the Earl of Lichfield suffered sore defeat under the walls of Chester.

More grievous still, the total rout of the large force raised by the Marquis of Montrose in Scotland—the last army of any importance that took the field for the Royal cause—followed immediately. Berkeley Castle and Devizes next gave up the struggle, and Newark remained almost the only place of strength that held out for the King.

In October, Charles, with the small remnant of his army, made his way to Newark, thinking to remain there until able to make terms with the Parliament. But again was he doomed to disappointment; he had quarrelled with Prince Rupert, believing him to have betrayed Bristol into the hands of the Parliament, and now Sir Richard Willis, the governor of Newark Castle, warmly taking the part of the Prince, was dismissed by the angry monarch, and, with other disappointed leaders of the Royal cause repaired to Belvoir, taking with them large numbers of the King's supporters.

And now it seemed as if the fortunes of the King had fallen to their lowest ebb. Almost forsaken of those who had been his friends, knowing not whom to trust, without an army, and relentlessly pursued by the Parliament, he knew not where to turn for help or comfort.

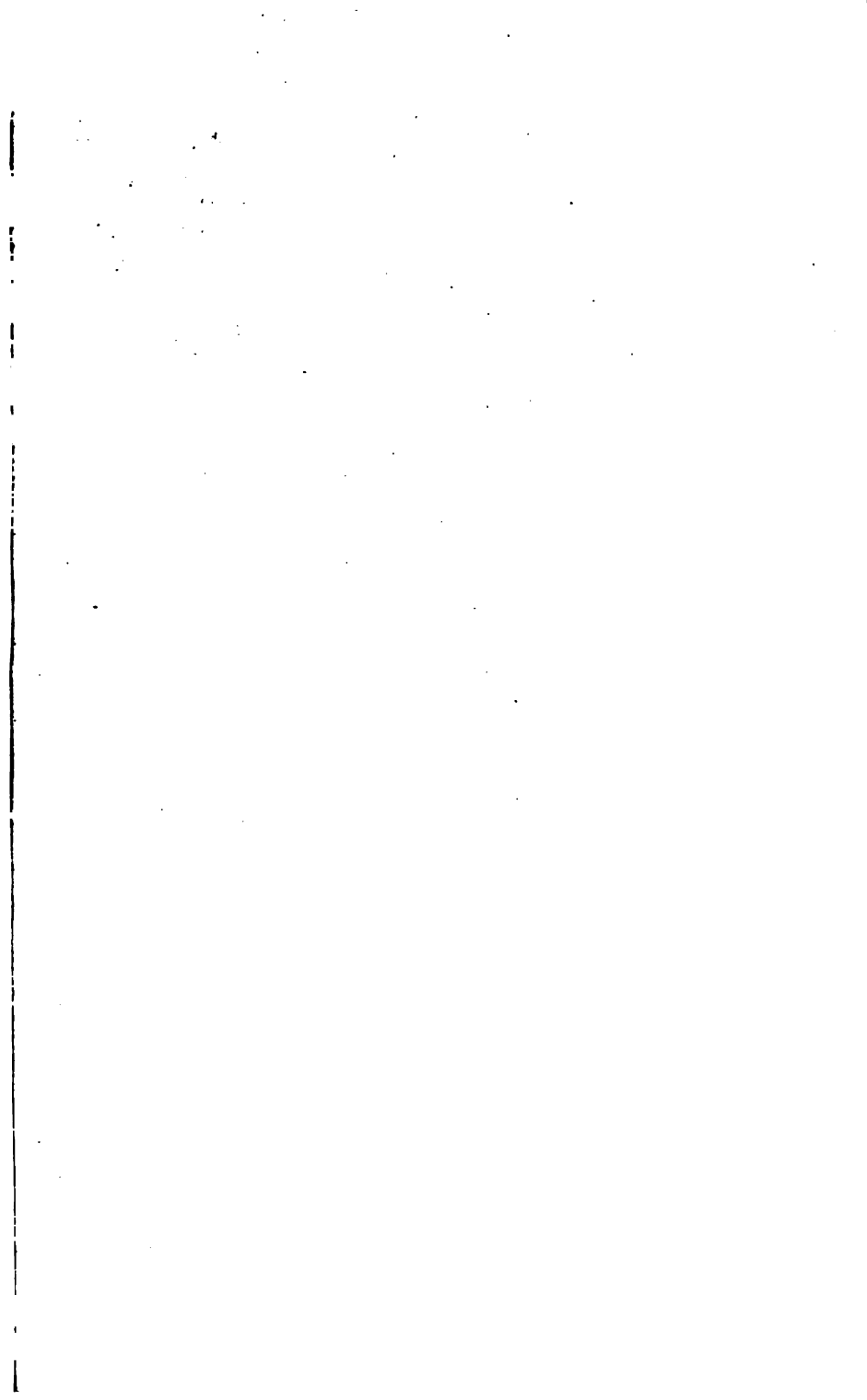
Fain would we trace the varied progress of the throneless monarch through the years that follow, down to that last unhappy scene of all, when the fallen Stuart, prematurely grey, bent his submissive but still stately head to the block, and passed for ever from the troubles of this earthly life.

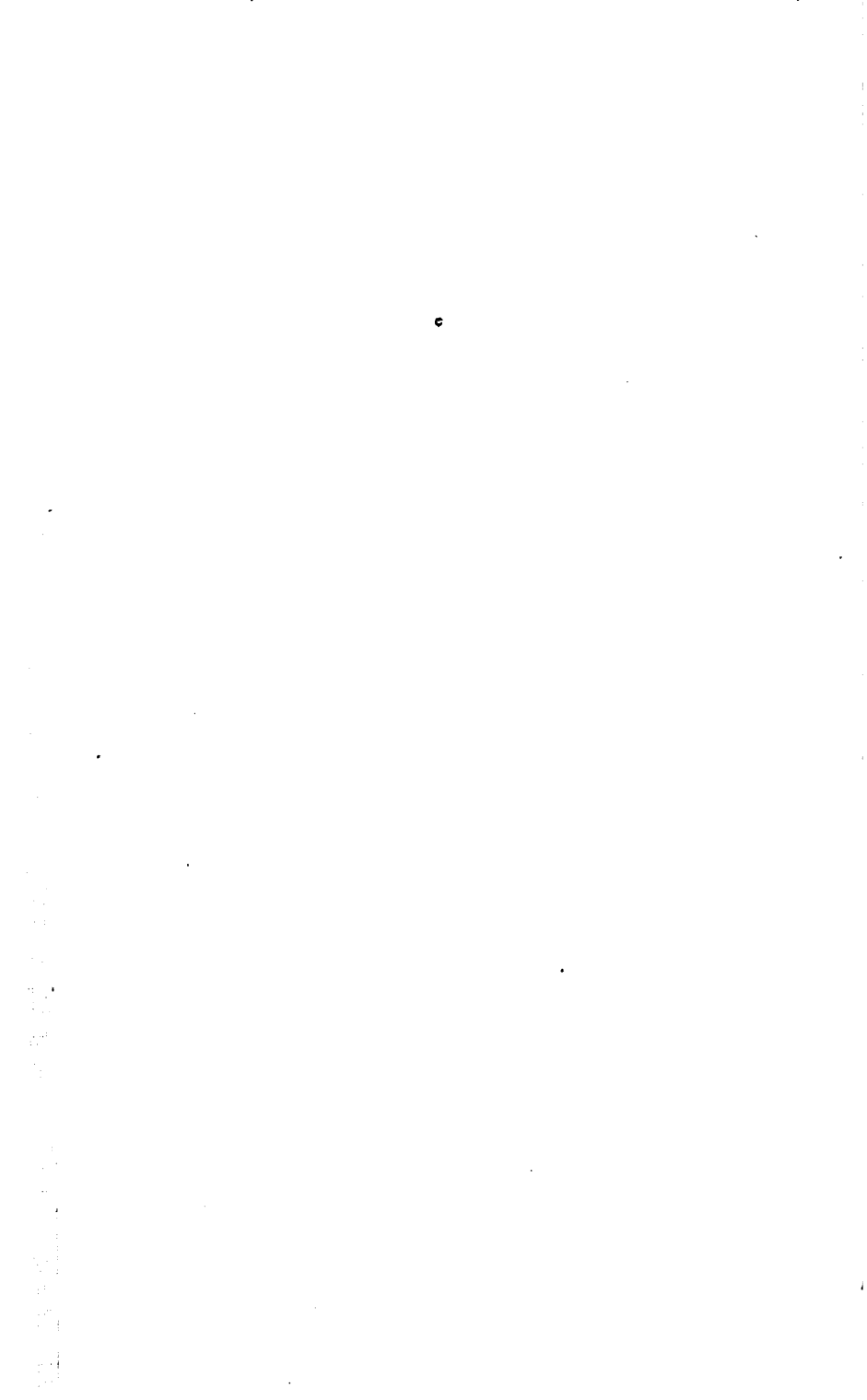
But for the time our task is done; let the poet end our story with his warning words:—

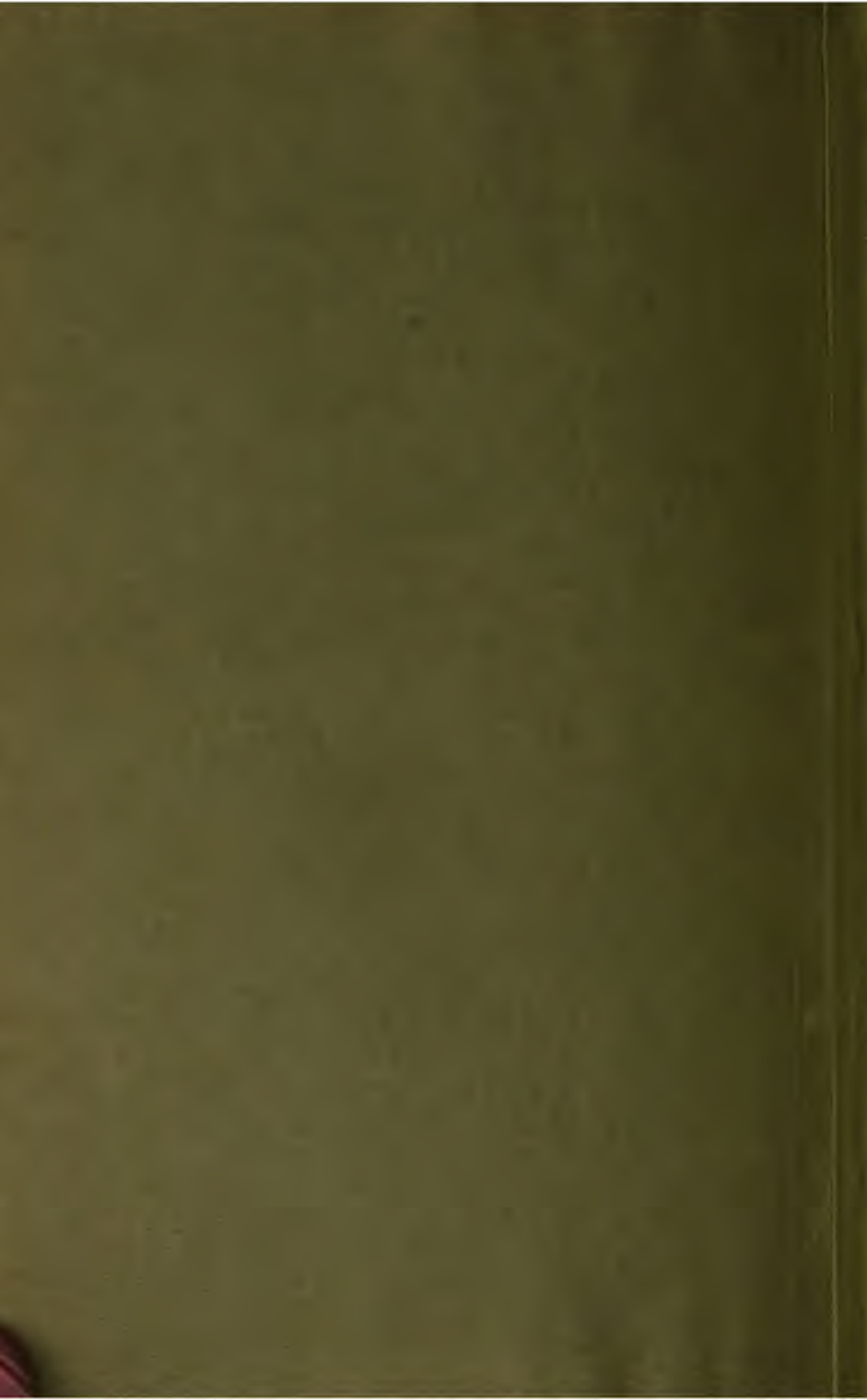
“Let these sad scenes a useful lesson yield,
Lest future Naseby's rise in every field.”



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